

Asalaam alaikum warahmatullah wabarakatuh.

Bismillahi ar-Rahman ar-Raheem.

Bayyinah - Divine Speech - Student Dictionary

This dictionary is a compilation of definitions found in Nouman Ali Khan's Audio Tafseers' which can be found at; <http://bayyinah.com/media>.

Most of these words are found in Juzz 'Ammah [30th para], to give you a deeper understanding of what the words in the Qur'an mean.

I

Allah ﷻ - God :

There is a difference of opinion on whether Allah is originally an Arabic word, or from a non Arabic origin;

A - Ishtiqaaq words (*Mushtaq*) -
Words which have an origin from another word.

B - Asmaa **al-Jamida**- words which are
original words without being derived from other words. Unique by itself.

A - The **Mushtaq Opinion** - (that the word Allah comes from other words);

Allah comes from إله **Illaah**.

Al أل + **Illaah** إله = **Allaah** الله .

Alaha/ya'lahu - to worship.

Illaah - one who is worshipped.

Aliha أليٰ - this word is used when a child is thirsty and desperately seeking his mother for milk.

So **Illaah = one who is worshipped, obeyed and who people desperately turn to [ilha]**. Going to someone is 'ilayh' [to him].

This is the origin of Illaah. There is **none to turn to except He**.

B - Jamid view - the word Allah is an Original Word without a Root word:

1 - Other scholars say Allah is **the Universal word for Allah** (without coming from the root word Illah), in every language. So every Messenger sent by Allah said that Allah is God, no matter what language they spoke the message in.

I.e. Even in Aramaic, and Hebrew - the word Eloah אלוה [in Hebrew] and Ellah [in Aramaic] were used for God. Similarly, **Elohim** is used like we say **Allahumma** ["Oh Allah"] in arabic.

2 - It would be Linguistically Incorrect to say Ya Allah!(O Allah!)

Al + Illaah = Allah.

when you call someone, you place a Yaa before that.

I.e. *Ya Raheem* (O Especially Merciful (one))

However, you can never place a AL before it. I.e. **Ya AL Raheem - since that is linguistically incorrect.**

It can either be; *AL Raheem*, or *YA Raheem*.

So they argue that if Allah is made up of the word Al + Illah, then it does not make linguistic sense to say "*Ya Al Illah/Allah!*"

No Arab would say this due to wrong grammar, so **it is possible that Allah is not made up of the wordings; Al + Illaah.**

3 - Allah is unique in the way it is pronounced.

Normally when Alif and Lam are placed together, they make a light sound. I.e. **Alif and Lam** would be pronounced as **A-llaa**.

However, the word **Allah** is pronounced with a heavier sound. I.e. as **Al-laa**.

This is **against normal arabic grammatic speech and pronunciation**. So it is possible this word is Universal, and not of an arabic origin.

Final Comment:

maMnool'a min al Sarf ممنوع من الصرف - When a word comes from another language and enters into the Arabic language, you cannot place a; **Fat-ha** [zabar/**A** sound], **Damma** [peysh/**U**], or **Kasra** [zeyr/**I**] on it.

However, Allah does place a Kasra (**I** sound) on His Name in the ayah;

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا
wa man asdaq minAllahI qeela

- and who is truer in speech than **Allah**?

[surah an-Nisa' 4:122]

So how can this have a **Kasra** [zeyr/**I** sound] on it, while not being an Arabic word?

The scholars reply that Allah is recognised in every culture and nation. So He is known, and this is why the word has become recognised as an Arabic word (*mu'rab*).

ع

أ - a :-

As a Prefix and Independent word:

1 - This is used for **1st person type speech**.

2 - It can be placed in the beginning of a sentence to **make a sentence in Question form**.

مَآبًا - Ma'aaba - a Place of continuous return.

لِّلْمُتَّاعِينَ مَآبًا

For the transgressors, [Hell] a place of **return**, [Naba' [78:22](#)]

a place that they will have to keep going back to. This illustrates they are going to try to escape, but they keep being sucked back in.

Ibram - **tie a knot to uphold/keep firm something firmly**, i.e. Your shoelaces. Or the - **أبرم** Arabs in the past would tie ropes to the foundation beams of a building, and these knots would keep the beams firm - so the house could be built upon this foundation

[mentioned in [Zukhruf 43:79](#)] .

آثَرَ - Aathara - Preference. i.e. preferring this life over the next [Aathara al hayaat al-Dunya 'ala al Aakhirah -

أَثِمَ - Atheem - Ithm - **إِثْم** (an attitude) - in the original form - 'sin') - commonly translated as 'sin') - **which prevents you from doing good things**

Related words

Dhanb - embarrassing sin. **Dhanb** - dhanab = tail of an animal. What comes out of the behind is very bad. i.e. the tail is the behind, where animal **ذنب**

excretion comes out from

أَرَائِكَ - Areeka - [plural] Araa'ik **أَرِيكَ** [singular] - a large couch full of cushions

عَلَى الْأَرَائِكِ يَنْظُرُونَ

[On Thrones (of Dignity) will they command a sight (of all things): [Mutaffifeen [83:23](#)]

Irsaa means *to put an anchor down in a large ship*. The mountains are like **anchors**, cannot - **أُرْسَا** just demolish, they are fixed constructions. Irsaa is also used for **pegging**

وَالْجِبَالِ أُرْسَاهَا

[And the mountains He **set firmly** [Nazi'at [79:32](#)

Similar words

Awtaad - Pitching tents; it was very common. Allah says He made the mountains as **pegs**. - **أَوْتَادًا**.
.The tent is known by the most important element – the peg

.Ma'aaba - a Place of continuous return - **مَآبَا**

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أب - **Father** - this is more than just a biological father [walid], rather - it is a **father who has** - **أب**
.lookaftered you and given you an upbringing

; [Related words](#)

وَالِد - (Walid - Father - one who fathered you (i.e. biological father -

أَفَق - [afaaq - (literally =) **corner**. [plural] - corners) أَفَاق

وَلَقَدْ رَآهُ يَافُوقَ الْمُبِينِ

[he saw him in the clearest **corner** of the horizon. [Takweer 81:23

He (Prophet Muhammad) saw him (Angel Jibreel) on the clearest horizon. **Ufuq - where the sky and the earth meet (in human vision**

أَرَاد - *ureedun* - أَرِيد *araada* (This might just stay in your head but it isn't as firm as sha'a) **to intend**).

;Similar words

شَاء - *mashya* [**مشي** shaa'a to intend] - شَيْع *shay'un* (a thing) a concrete intention. As solid as a physical thing itself) شَيْع *'shay*

أَخْدُودٍ - Akhadeed - **Ukhdoon** (plural) أَخْدِيد

A rectangular ditched shape dug in the ground, and it is very large. These are the properties of the **Ukhdoon**

[mentioned in surah [Burooj 85:4](#)]

أَيْنَ - Where - Ayna?

إِنَّ - *ina* - certainly/surely. One of its main functions is to remove doubt

.*abban* - grass, pasture, general vegetables liked by all animals - أَبَا

.*Adreey* - a **Clue** to make you comprehend something else - أدري

[? i.e. *wa ma adraaka..* [and what will give you a clue

(*Idh* - **When** (past tense - إِذْ

(*Idh*aa - **When** (future tense - إِذَا

ح Ahad and Wahid both imply the meaning of **One**. Because
'implies a meaning of 'placing a limit' and **restricting to 'one**

.**Ahad** is used exclusively in the Negative sense only - أَحَدٌ

.**Wahid** is used in the Positive sense only - وَاحِدٌ

. [i.e. *Laysa **ahad** mawjoodan fee al masjid* - there is **not One** person in the Mosque [it is **empty**

. [Laysa **wahid** mawjoodan fee al masjid - there is **not One** in the Mosque [but there are **alot (more than one)** people in the Mosque

;The only exception to this is when describing **Allah in surah Ikhlas**

Ahad :- Unique. The **One** [Allah] who **cannot have any comparison**, a sole **unique entity** who does **not have an equal or competitor in any way**. He **does not have a 2nd or affiliate**

.**Wahid** affirms Allah's **Oneness**, while **Ahad** affirms Allah's **Uniqueness**

أُمِّي - Umiy [= illiterate] - from the word Um - Mother - **you do not know how to read or write, the same way you did not know the day you were born from your mother.**

إِنَّ - Inna - Surely.

إِنْسَانٌ - *Insaan* refers to the human at the individual level (Although this is a collective word for mankind). It is especially used in the Qur'an to signify **humans and them being forgetful of their origins, or if they hear the message - they usually forget it and move on in life.** (Because Insan comes from a root of the word "Nasiya" نَسِيَة - to be forgetful.)

Some say it also comes from the word أَنَس [Uns], which mean's **Affection.**

أَرْضٌ - Ardd- Earth

إِغَارَةٌ - *igharah* - to **ambush, attack**, or be right on top of.

Literally produces an image of someone **Hovering over the enemy.**

Igharah - also **implies to attack an enemy, rob them secretly, or pillage and kill.**

Someone who would do that would be; **مُغِيرُهُ** *Mugheerah*.

[mentioned in; surah [Aaadiyaat 100:3](#)]

[similar to; **أَدُو** Aduw/Adiy - an opposing enemy]

أُولَئِكَ - *ulaa'ika* - **Those.**

أَلَفَهُ - *Alaffah* - **تَأَلَفَهُ** Ta'alafah - **to bring things together.**

وَاذْكُرُوا لِلّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

..And remember the favor of Allah upon you - when you were enemies and He **united your hearts together** and you became, by His favor, brothers...

[aal Imraan 3:103]

إِلْهَام - *Ilhaam* - usually refers to **action** which is secretly inspired.

(i.e. **فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا** - And [Allah] **inspired it** [the human Nafs] (with conscience of) what (action) is wrong for it and (what actions are) right for it.

[ash-Shams 91:8]

[similar words; **وَهْي** Wahy - inspired knowledge or wisdom]

أَكْل - **akl** - any type of food, including food for animals.

Similar to;

طَعَام - **ta'aam** - food which is more suitable for human beings.

إِنْسَان - **Insaan** [the human] - from *Nisyaan* - **forgetfulness**. And **أُنْس** - Affection.

The human might be reminded about something - but soon he forgets.

Other similar words;

al Fard **الفرد** : the Individual

an-Nafs **النفس** - the person [conscience of the person]

an-Naas **الناس** - people [collectively].

But;

Insaan **إنسان** - Categorises ALL human beings, but it is also used in the singular form - Human.

إِيلَافٍ - **Eelaaf** - *Ulfa* - to have a soft heart and make feelings of affection towards someone.

[mentioned in surah [Quraysh 106:1](#)]

- **Al-lafa** **أَلَفَ** (mentioned in surah aal Imran 3:103) - **cause love to happen between two people/groups.**

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَفَ بَيْنَ فُلُوبِكُمْ وَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and **He brought your hearts together [as one]** and you became, by His favor, brothers. [aal Imran 3:103]

Eelaaf **إِيلَاف** - to make love happen immediately.

Ta/leef **تَأْلِيف** - to make love happen gradually. [this is the word used in the ayah quoted of surah [aal Imraan 3:103](#)]

أَوْى - Aawaa - **give someone a refuge in a moment of danger.**

Eewaa **إِوَا** - to bring someone inside your house as a guest.

آخِرَة - Akhirah - what comes after.

Antonym:

أَوَّل **أُولَا** - Awal **أُولَا** - what comes **earlier**.

عَظَا - **A'ttaa** - **give in much abundance**. hyperbolised (maximum form - of giving).

عطاء - Attaa - give.

أَمِين - Ameen - entrusted/peaceful.

إِبْرَم - Ibram - **tie a knot to uphold/keep firm something firmly**, i.e. Your shoelaces. Or the Arabs in the past would tie ropes to the foundation beams of a building, and these knots would keep the beams firm - so the house could be built upon this foundation.

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ب

بَاث *Ba'ath* - raise something and send it forward.

(i.e. Allah will gather us and send us forward to the place He will judge us.)

بَث - *Batha* - to be **widespread**.

mabthooth **مَبْثُوثٍ** - dispersed.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

It is the Day when people will be like moths, **dispersed**, [al [Qari'ah 101:4](#)]

بَرَزَ - *Barraza* = take something out and put it in front of someone.

"wa [burriza](#)til jaheemu li man yara" **وَبُرَزَ لِلْجَحِيمِ لِمَنْ يَرَىٰ** (and hell will be **pulled out** for the one to look at.) [Surah [Nazi'at 79:36](#)]

[similar to; **خَرَجَ** *kharaj* [extract] , **طَرَدَ** *taradda* [push/drive away]

بَاب - door [singular]. Abwaab أبواب [plural - doors].

بَعَثَ - ba'ath - dispatched/sent forward.

بَرْد - bard - coolness.

بَتَرَ - *batr* - *qat'* قطع - to Cut.

أَبْتَرُ - Abtar - *Batr* - when the tail of an enemy is cut off. A sign of humiliation for the animal.

إِنَّ شَانِكَ هُوَ الْأَنْتَرُ

Indeed, your enemy (O Muhammad) is the one **cut off**. [Kawthar [108:3](#)]

بخل - Bukhl - hoarding wealth and thinking that he should not spend on others.

ابْتِغَاءً - ibtigha - seek out, it also means to rebel [baghiy **بغى**].

Combined the 2 meanings to mean: **you cross all limits to seek/get it.**

بَلَدٍ - Balad - a city with **defined borders, well fortified, well defined.**

So Makkah is a Balad.

بَنَّا - Banaa - comes from *binaa* - to **fuse things together** so they become **inseparable**. It is commonly used in the context of **Creation**.

Similar to:

Khalq **خلق** - to Create something from nothing.

بَرِيَّةٍ - Barriyah **all existence.** - from bara'a **برأ** [to bring something into existence]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Indeed, they who have believed and done righteous deeds - those are the best of creatures [of all existence] [Bayyinah 98:7]

بَيْنَهُ

Bayyinah - *baana* - *yabeenu* - to put distance between two things.

بَدِئٌ - Badee' [Innovator] - بدء - Bid' - Innovation.

Allah is the one who invented the Universe in a unique [innovative way]

بِحَار - Bihar - ALL the Oceans.

abhur أَبْحُر - jam'u *qillah* - few oceans.

Bihar - jam'u *kathrah* - plural of multitude.

بَعِيد - Ba'eed - Far.

Antonym:

قَرَب - Qurb - Closeness.

قَرِيب - Qareeb - Close.

بُرُوج - burooj - barj/baraja بَرَج (verb) / burj (a tower or fort that is very high). Anything stellar and high that you have to look up to see it = burj.

Large stars in the sky are Burj, which are like forts for the angels.

Burj are forts and castles in the sky in which there are strong armies of angels.

The essence of the meaning of **Barj** = **Manifestation**.

The most brilliant and stellar skies in the sky are the burooj.

The ancient peoples had a field of knowledge called the '*ulum an-nujoom* - the knowledge of stars. This is similar to horoscopes today.

They would believe that the sky is divided into 12 areas. Each section of the sky was a burj.

[mentioned in surah [al Burooj 85:1](#)]

Types of Stars:

- **Burj** بَرَج are the large stars in the sky.

- **Nujoom** نَجْم (twinkling shining stars)

- **Kawakib** كَوَكَب (firmly placed stars and planets which are firm in their place, and used by travellers as locators).

بَطْشَ - Battsha - to Seize/grip someone who is weaker than you, and to continuously grip them tighter and tighter. And the weaker one cannot escape from the grip.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Surely the **grip** of your Master [Allah] is severe. [Burooj [85:12](#)]

تَوَلَّى wallaa - turns away.

تَقْوَى - Taqwa - from *Wiqayah* وَقَايَه - literally, the act of protecting yourself against a harm.

تَلَّظَّ aladhdhaa - something keeps sparking, crackling, making noise.

tataladhdhaa - this is the full version of the word. But Allah removed the second Ta because He is angry.

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى
So I have warned you of a Sparking/Crackling Fire. [Layl 92:14]

تَلَا - Talaa - to follow.

(tilaawa تلاوه = to read, since the reader follows the lines on the page.)

وَالْقَمَرَ إِذَا تَلَاهَا
and i swear by the moon as it follows it (the sun). [Shams 91:2]

تَيْنٍ - Teen - Fig

Similar words:

زَيْتُونٍ - Zaytoon - Olive.

تَرَابٍ - Turaab - Dust of the ground. This is the most general word used for Dust.

Similar words:

نَفْعًا Naq'a - a trail of dust. | **غَبْرَةً** Ghabarah - dust which is hard to remove.

تَوْب - Tawba - **to return** (i.e. to the straight path).

Mataa **متاع** alone is just to use. Mataa is used for **the rag you use to wash your dishes**: Dunya [this world] - you use it to get to the next life - but not really enjoy it. The one who disbelieves in the akhirah [next life] is the one addicted to the dunya.

تمتع Tamat'u means to use and enjoy.

ث

ثِقَل - *Thaqal* - **Burdens**.

ThiQL (**ثقل**) (plural: Athqal **أَثْقَال**) - the things which are contained within something else - to make it heavy. Ie. Beds, **furniture**, carpet computer, all things in your home etc. All this **makes your house heavy** so it is Thiql **ثقل** (the houses burden which it holds).

Thaqeela **ثقل** - heavy.

When you Travel and you carry things = thiql. The **Thiql (burden) you carry, you drop and release it after your journey** is complete. The Earth is also on a journey, and near its end [on Judgment Day] - it will drop and release its burden **أَثْقَالَهَا** *iThQaLaha*.

[mentioned in surah [Zalzalah 99:2](#),]

ثُمَّ - *Thumma* - (**thereafter** (after a long time period [with a time gap])). The word 'thumma' puts gap between two time periods.

Similar to:

ف - Fa - So/Then [this is a **sudden consequence** of something else].

ثوب - Thawb - thawwaab ثواب - to **get a good salary/payback**. I.e. You do good work, so you get good salary.

Similar words:

Ajr أجر - pay/reward.

جزا - Jazaa - payback - giving someone absolutely so there is no dissatisfaction left.

تَجَاا - Thajaaja - **Thajaaja means overflow of heavy rain, or profuse rain**. The water overpowers humans by being too much or too less. If Allah doesn't send it, it can create death and famine. If it comes *too much*, then there can also be death and destruction. Allah is again illustrating His power over the human being.

ج

جاء - Jaa' [something big] to **come**/to arrive/reach to you.

Similar to: عطاء - 'Ataa [something small] to **come**/arrive to you.

I.e. big gift coming to you would be Jaa'a, small gift coming to you would be 'Ataa.

جَحِيمَ - Jaheem - Juhm - the **stare of a lion when he is about to pounce on his prey**. The stare makes the animal petrified/horrified - so it can't move.

You will see - the stare of the intense hunting flames of hell - ready to pounce on you.

جَعَلَ - Ja'al - take something and transform it into something else.

جميعا - *jamee'a* - Altogether in Groups. [from *Jam'a* جمع - to Collect together].

أَجْرَمَ - iJram - **have a crime and see its consequences**. A **Mujrim** مجرم is a criminal who is going to face punishment for his crimes.

جَوْع - *Joo'* - hunger.

[mentioned in surah [Quraysh 106:4](#)]

جَلَا - *Jallaa* - to give something that is already bright an exposure.

tajliyya تجلي - giving i.e. A lamp which is covered - then **giving it exposure so that its full brightness can be shown**.

tajal-la - this was used in the classical Arabic, pre-Islamic era for a wife when she beautifies herself for her husband. Her full beauty is exposed.

جَزَا - *Jazaa* - payback - giving someone absolutely so there is no dissatisfaction left.

Similar words:

Ajr أجر - pay/reward.

جَنَّبَ - Janaba - to be on the side. **تَجَنَّبَ** - to be taken on the side.

Tajneeb تجنيب - to be taken extremely FAR to the side.

i.e. Moved FAR away from the hellfire and placed on the FAR side where there is total safety.

جهنم - Jahannum - comes from the Persian word **Jahnaam** = torture chamber.

جهنم - Jahannam is not originally an arabic word, it comes from the Faarsi (the Persian/Iranian language) word **Jahnaam** = **Torture chamber**.

Jahannam is the general word used for **ALL the tortures/punishments in the hellfire**.

جمع - Jam' - most General term of **Gathering**.

Similar to:

حشر - Hashr - to gather/herd animals. Hashr also means **to gather things together, even on top of each other**.

مجنون - maJNoon - comes **JaNna جن** = **to cover something up and climb over it**.

Jinn - our eyes are covered from their vision.

Jannah = garden which is so green, that its soil has been covered, and the plants are so many - they cover each other.

jineen جنين - womb of mother because the baby is covered on the inside.

Majnoon =

1 - someone whose intellect has been covered - i.e. They've become mentally insane. (ism maf'ool)

2 - someone who the Jinn have possessed and his intellect has been covered.

جنات - JannaatuN = plural of Jannah.

Jannah **جَنَّة** = a lush garden which has so much plants and greenery, that the soil cannot be seen.

jannah comes from Jinn **جن** - to be covered away from the sight. The soil is covered in lush greenery and beautiful plants - so the soil is not seen.

Jannaat **جنات** is not just one garden, but multiple gardens and properties.

جَوَارٍ - Jawaar - جَر jara / جَوْران jawran <fo

jawran **جورن** - to veer off the highway. - a shooting star that travels out of its original place.

This word is also used for deer that you might see at one moment in a jungle, and suddenly its vanished and unseeable to the eye.

جنود - junood - Powerful armies.

jund/junood - armies which are professional and well payed. Armed fully.

Similar words:

Jaysh **جيش** - army full of civilians who want to fight too - Malicia.

Askar **أسكر** - similar to Jaysh.

مَحْجُوبٌ - maHjoob (covered) - from; Hijab **حَب** - Covering/Barrier.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No! Not at all. Surely they will be **blocked off** from their Lord. [Mutaffifeen [83:15](#)]

حفره Haafirah: mihfar **محفر** is a shovel, hufr **حفر** is a hole you dig.

Haafira is a noun signifying the ‘**first part**’ of anything, from which is derived the expression *raja‘a fi hāfiratihi* to mean that so and so ‘returned **where he had originally come from**’).

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي **الْخَافِرَةِ**

They are [presently] saying, "Will we indeed be returned to [our] **former state** [of life]? [[Nazi'at 79:10](#)]

هَوًى Hawwaa - vain, pathetic, empty desires, that seem so powerful at the moment but them subsides as it leaves.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ **عَنِ الْهَوَىٰ**

But as for he who feared the position of his Lord and prevented the soul from **Hawwaa**. [[Nazi'at 79:40](#)]

ح

حُب - *Hub* - Love.

when you see something you find good for you - you go to get that. And when you persist in getting that = **hub/love**.

So it consists of two things;

- 1 - you **think something is good** for you.
- 2 - you **do whatever you can** to get it.

= **hub/love**.

حَبَّاء - *habban* - all sorts of **grain and wheat** (a source/staple food).

[mentioned in Abasa [80:27](#)]

حَدَائِق - Hadaa'ik [plural] - *Hadeeqa* هَدِيْق is a garden with a tall fence, so it is a private type of garden. No one else has access to it. *Hadaqa* is also related to the word *hadeeqa*, and it refers to the pupil of the eye, which in turn refers to the beautiful color surrounding it.

حَدَث - *HaDiThu* - from *hadatha* = to **make someone aware** of something.

HaDooTh - to **make something come into existence** which wasn't there before.

HaDaTha/HaDeeTh = to **say something new** which the people haven't heard before.

It can also mean to **re-say something which the people forgot**. Or to say something in full detail with the assumption that the hearer is not aware of such information.

حَسْرَة - *Hasra* = Irrevocable regret.

حُصِّلَ - Hussila - **تحصيل** *tahseel* - peel something to reveal whats inside.

i.e. a Banana peel removed to get the banana fruit.

وَحُصِّلَ مَا فِي الصُّدُورِ

Whatever is in the chest [i.e. heart] will be **revealed/peeled out** (this is likely to be metaphorical) [On Judgment Day]

[surah [Aadiyaat 100:10](#)]

حُضَّ - huddu - **هض** Hadda -

to make something rise and push it forward. i.e. a horse.

I.e. Similar to **هت** *Hattha* If you sit on a horse and say 'giddyup' (come on, let's go!) - the horse rises and pushes its speed forward. This is Hattha.

Hattha is used specifically for horses, and **هض** *Hadda* is used for all other types of encouragements to rise up and move ahead.

هض *Hadda* - i.e. To rise and push an agenda forward.

هض *Hadda* - can also mean to; **Encourage people to move forward, on something good.**

وَلَا يَخْضِرْهُ 'ى طَعَامِ الْمَسْكِينِ

and he does not (**Huddu** - push and rise others) to feed the poor. [Ma'un [107:3](#)]

[More Similar words;

وصاح *Wassaah* - to charge someone, command them, **encourage them** (i.e. emotional encouragement - heart to heart. - mentioned in surah [Asr 103:3](#))

حَرَضَ - Harrada- **Encourage others to prevent a harm.**

This type of inciting is caused to **prevent a harm from occurring**. I.e. **If you defend yourself - you will face harm from others. Let's do it - otherwise there are negative consequences** [see surah al [Nisa' 4:84](#)].

أَحْقَابَا - Ahqaba - *Ahqaaba* is the plural of *huqb* **حَقْب**. According to 'Ali (radiyallahu 'anhu) a *huqb* is eighty years, every day of which is 1,000 years.

لَا يَبْقَى فِيهَا أَحْقَابًا

In which they will remain for Ages. [Naba' [78:23](#)]

Hasan al Basri said that **Allah did not say *haqb*; He said *ahqaaban*, which means they are multiple huqbs'. The plural illustrates that there is no end to hell.**

This illustrates hopelessness. It is a means of psychological torture. They are given the hope that one *haqb* is ending, but then another beings.

أَحْصَى - *ih saa* means to not only count, but protect it and archive it.

Similar words:

عَد - 'Ad / 'Id - Count

حَامِيَةٌ - *hamiyah* - intense, very, very hot and enflamed and it is the explanation of *hawiyah*.
An adjective of fire, coming from *himma* - intensity of flame and fire.

Qamoos [Dictionary]: the sun's flame (at the location of the sun) is called *Himma* due to its intensity in heat.

نَارٌ حَامِيَةٌ

It is: A scorching fire, of extremely hot temperature. [al [Qari'ah 101:11](#)]

حَسَدٌ - *hasad* - envy/jealousy.

حُطَمَةٌ - *huttamah*:

hutam = original meaning: to; break, bend, form out of shape,

hutoom = a strong wind that twists and bends things out of shape.

Hutaama = when plants die out and become dry/crusty, so when you touch it or step on

it, it crumbles and breaks . This is *hutaama*.

Hutamah = [a punishment in hell which] **crushes the bones and eats the flesh** till it reaches the heart.

[mentioned in: surah **Humazah** 104:4, surah [Naml](#) 27:18,]

هَبَاءٌ - *habaa'an* - **minute dust which you can't see except in the sun rays.**
(i.e. dust particles floating in the air are habaa'an).

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

And We will regard what they have done of deeds and make them **as dust dispersed** [habaa'an manthoora]. [al [Furqan](#) 25:23]

[similar words; **ذَرَّةٌ** *dharra* - a speck or atom. | **نَفْثًا** *Naq'a* - a trail of dust. | **غَبْرَةً** *Ghabarah* - dust which is hard to remove.]

هَزْلٌ - *hazl* = being skinny or weak, therefore **unable to do any work.**

i.e. **قولن هزل** - "*qawlun hazl*" = [speech which does not benefit although it might just be for useless entertainment.]

[mentioned in: surah **Tariq** 86:14,]

هَذَا - *haadha* - this.

حُسْنَىٰ - *Husna* - **Ultimate Good.**

حسن *Hasan* = good/beautiful on the inside and outside etc.

masculine words in the **maximum form**; اَفْضَلُ **afdal**, اَكْبَرُ **akbar** [greatest], etc.

feminine maximum form; كُبْرَى **kubra** [greatest], حُسْنَى **husna** [Ultimate good] etc.

Similar words:

بَهِيْجٌ - baheej - delightful, pleasing to the eye i.e. flowers etc. [mentioned in [Hajj 22:5](#) and [Qaf 50:7](#)]

حَنِفَى - **hunafaa** - hanaf هَنَفٌ ; to incline away from misguidance, to being upright and committed without being distracted by others (istiqamah/uprightness in that path).

Antonym:

جَنَافٌ - Janaf - the opposite of hanaf. **Incline towards deviation, walking away from the straight path.**

حَكْمٌ - **ahkam** أَحْكَمٌ and **hakeem** حَكِيمٌ comes from hikmah - wisdom, and hukm - judgment.

Haakimeen حَاكِمِينَ - could refer to; **rulers or wise ones. Ahkam - Most appropriate Judge/Ruler.**

أَتَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the most just of judges? [[Teen 95:8](#)]

حَدٌّ - **hadaa** - to guide someone.

From the word حَدٌّ - **hadd** - a Limit/Boundary. Since guidance shows you which way is correct, and tells you which boundaries you should not cross, or which limits you should not break.

حَشَرَ - Hashr - to **gather/herd animals**.

Hashr also means **to gather things together, even on top of each other**.

Similar to:

Jam' **جمع** - more General term of **Gathering**.

أَخْضَرَتْ - Ahdarat - ahddara - take something for presentation and it doesn't want to be there
- its reluctant.

Hadir حضر - haddara (to be present somewhere).

عَلِمَتْ نَفْسٌ مَّا أَخْضَرَتْ

.. [On Judgment Day] every nafs will know what it has **brought forward/for presentation** (of good and bad). [[Takweer 81:14](#)]

مَحْفُوظٍ - Mahfoodh - Guarded.

from Hifdh **حفظ** - to Guard.

Hafidh - one who guards [i.e. one who guards the Qur'an in his heart/mind by memorizing it].

حَرِيقٍ hareeq - haraqa حرق = **to set something on fire**. **al hareeq** - that which sets on fire.
Flames are coming off their skin.

This is a specific punishment for those who harm and torture Muslims without ever repenting to Allah.

حِل - Hil - حلال halaal - permissible/allowed.

هَلَكَ - Halak - **Destroy violently**.

حمد - Hamd - consists of gratitude (شكر *shukr*) and praise (ثنا *thanaa*).

You recognise and feel you need to thank the Master [Allah] who gave you everything without asking you to pay for them.

هَوَىٰ Hawwaa - vain, pathetic, empty desires, that seem so powerful at the moment but them subsides as it leaves.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

But as for he who feared the position of his Lord and prevented the soul from Hawwaa. [Nazi'at 79:40]

خ

خَابَ - **khaaba** - running/struggling for something and you did not get it. **Dissapointment, failure.**

خبر - **Khabr** - **news you could figure out yourself.**

- Khabr can only be used for the present or the past, but not the future.

- something you CAN expect. (ie. earthquakes, the records which show details of our own actions and deeds etc.)

[Similar words; نَبَأَ Naba' - news you could **not** figure out yourself.]

خَف - **khaf-fa** - *takhfeef* - **lighten**.

خط - **Khatta** - **mistake whose consequences you do not know**.

خالد - **Khalid** - **khulood** = an **Ongoing**.

So **Khalid** - **Khalideen** خالدين / **Khalidoon** خالدون can mean 'long term', **ongoing and forever** without end.

[This word is usually used in the contexts of Qur'an when describing the **life in Paradise or Hellfire** being '**ongoing without end**']

إختلف - **Differing**, مختلف

Ikhtilaaf indicates two things:

- 1 - a manifest disagreement –
- 2 - an actual physical disagreement.

Not only did the polytheists disagree about Judgment Day, but they all had their own ideas of what is going to happen.

Ikhtilaaf also means **to have a friction or discord within one's self**. This implies that not only did they disagree with one another, but they had uncertainty within themselves.

خسر - **Khusr** - the base form - generally - all humans are in a state of **tremendous loss**.

Khasira - also implies; **suffering**, i.e. in business, investment, losing ALL your money.

Also used to meant you were **Conned/tricked/decieved** - leading you to a loss.

Antonym: ربه - **Rahibat** - **increase in more goodness / benefit and profit**.

Khusraan خسران - the **ultimate loss**.

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction i.e. towards disbelief]. He has **lost** [this] world and the Hereafter. That is what is **the manifest loss**. [al Hajj 22:11]

Khassaar خسار - when you are in trouble and you add to your trouble.

-قَالَ نُوحٌ رَّبِّ إِنِّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا

they followed that which did not increase them in wealth and children, except in **loss** [khassaara]. [Nuh 71:21]

They were already in trouble, and it added (zaada) to their trouble.

[mentioned in surah 'Asr 103:2]

خَرَجَ - 'extract' or أَخْرَجَ - take something out of something else.

[Similar words; **Barraza** برز [pull out to show others] and **طررد** taradda [push/drive away]]

خَيْرًا - *khayr* - Khayr in arabic means **a good which doesnt even require explanation to attest to its goodness**. It is known to be good in of itself without explanation.

[mentioned in; surah [Zalzalah 99:7](#)]

[Antonym: It's total opposite is **Sharr** شَرًّا (a pure evil)]

خنس - *Khun-nas* = stars that twinkle and pause, like they **retreat** (so they cannot be seen).

[mentioned in [Takweer 81:15](#)]

khannasa - when the person remembers Allah, shaytan **steps back**. [mentioned in surah [al Naas 114:4](#)]

But Khaanis is not used - the one who steps back.

Khannaas = continuously steps back.

This shows that shaytan continuously steps forward towards the chest/heart (based on his Waswasa - continuous whispering of evil). Yet **when Allah is remembered - he steps back.**

Khannaas - its word pattern implies - a continuous doer. It is like the pattern Khabbaaz (Continuous bread maker), Wahhaab (Continuous Giver of Gifts), Ghaffaar (Continuous Forgiver) - this pattern shows that this is like a job, a profession to continuously do this job over and over and over again.

Khunnas - plural of khanis - someone who is going on a path, then they **hide** behind something so they're hidden from you, and then they're **seen again**, and unseen again.

This was used for the stars and planets in the sky which were clear to the naked eye, then they would disappear again, and come back again, repeatedly.

مختوم - Makhtoom - (from Khatm ختم / Seal) literally means **Sealed after being filled to the rim.**

(i.e. Allah's Messenger is called the Khatim an-Nabiyyeen ختم النبيين - seal of the Prophets because ALL the Prophets have fulfilled their duties), and he has finally sealed and closed the Seal to Prophethood.)

The drinks of Raheeq in Paradise/Jannah have an original Seal, they are filled to the brim - and then sealed tightly waiting for the righteous to open them and drink from them.

يُسْقَوْنَ مِنْ رَجِيْقٍ مَّخْتُومٍ
They are given to drink [pure] wine [which was] sealed. [Mutafiffeen 83:25]

1 - خوف - Khawf

Khawf is a perceived danger and a fear of something that is physical. Khawf is the type of fear you'd feel if a dog began to chase you.

“وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَتَبَّهَى النَّفْسَ عَنِ الْهَوَىٰ” But as for him who **feared (khawf)** standing before his Lord, and restrained himself from impure evil desires and lusts.” (79:40)

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

“(He) Who has fed them against hunger, and has made them safe from **fear (khawf)**.” (106:4)

While most of tribes of Arabia worried about being invaded or of a war, Allah ta'ala protected the Quraysh from this danger and granted them safety in Makkah.

Similar words describing **Fear**;

Khashyah خشية

Khashyah is a fear as a result of knowledge and leads to action. It is when you know the greatness and magnitude of what you fear, and as a result, have an awe and reverence of it.

Allah ta'ala tells the Prophet sal Allahu alayhi wa sallam:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَةَ 'نَ بِالْغَيْبِ

You can only warn him who follows the Reminder, and fears (khashyah) the Most Merciful unseen.(36:11)

Khushoo' خشوع

Khushoo' is a fear that is manifested not only in your heart but it is shown on your face and limbs. Khushoo' literally means to bend down and to become still. Khushoo' is used for the submissiveness of the heart which is reflected on the limbs.

Allah ta'ala states,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Successful indeed are the believers,” (23:1)

And the first quality of these successful believers:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Those who offer their Salat (prayers) with all solemnity and full submissiveness.” (23:2)

This is the kind of fear that we should have in salah; this fear should be present on our faces and not just in our hearts. If the heart has khushoo', the body will have khushoo'. So khushoo' is not just a state of the heart, it is a state of the heart which is visible on a person's actions, in their posture, and in their movements.

د

دَفِقْ - daafiq - dafaqa - دَافِقٍ - push/break/gush through.

[mentioned in: surah Tariq 86:6,]

دَعَا - Da'a - call upon for help.

دَعَعَ - Da'a - push someone far away, without expecting that they will push you back. Push someone far

away. **Push someone violently with animosity and intimidation.**

To intimidate someone by 'kicking them out' of a gathering. I.e. "get out of here!" = **da'a!**

وَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

For that is the one who **du/'u** [pushes away] the orphan. [Ma'un 107:2]

- يَوْمَ يُدْعَوْنَ إِلَىٰ تَارِ جَهَنَّمَ دَعًّا

(The Day they will be **pushed** [yuda/'oona] into the fire of the torture chamber of hell, [**da/'a!**] a forceful violent push!) [at-Toor 52:13]

دين - Deen - from Daana **دان** /yadeenu **يدين** :

Literally - to give a loan.

A loan which the other person is expected to give back at a certain date/time. **Deen** refers to **Payback**.

So Judgment Day is called **Yawm al-Deen** - the **Day of Payback** [for good and evil].

دسس - *dassaa* - one who completely disregards something and gives it no importance.

وَقَدْ خَابَ مَنْ دَسَّاهَا

And he has failed who disregards it [his soul] (and fills it with corruption). [Shams 91:10]

دَمَدَمَ - **damdama** = to pound something on the ground so much so that it becomes flat and one with the ground.

Lisan al arab Dictionary; **damdama** - a punishment which you cannot escape from.

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا

But they denied him and stabbed/cut her. So their Lord brought down upon them **destruction** for their sin and made it equal. [Shams 91:14]

دبر - Dubur - taDaburr **تدبر** - to look behind something to see it's reality.

أَفَلَا يَتَذَكَّرُونَ الْفُرَّانَ ۚ وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Do they not **reflect** deeply on the Qur'an? (al-Nisa [4:82](#))

أَدْبَرَ - Idbar - lesser than tadbeer **تدبير** , tried to plan something but did not think about it enough, if was given more thought it would have been tadbeer.

Tadbeer **تدبير** : includes the meanings of **planning, organization and complete execution.**

دَحَا - Dahaa - Dahwah **دهوه** was used for the **egg of an ostrich**; ud-hiyah **أدحيه** is the place where the ostrich lays its egg.

Dahaa / yadhoo **يدهو** / dahwun **دهون** means **to smooth and level out.**

دنيا - Dunya - from the word Deen **دين** /Daana/yaDeenu [portion/share]. The **ي Y** - makes it look like the 'Smaller' Portion.

[This is used for many words i.e. 'Abd is a slave, and 'Uba**Y**d is a small/young slave. Uma**Y**r is the name for a small person called 'Umar etc. Similarly, Dun**Y**A is a small portion of the word **Deen.**]

ذ

Dha'iqah ذائقه - Taste

1 - **ذبح** - Dhabaha/Dhibh/Dhabeeha - to **slaughter something for religious motives, and a higher agenda.**

Similar words;

2 - **ذكه** - Dhak-kah - to kill an animal quickly and painlessly. (mentioned in surah Ma'idah 5:3)

i.e. An animal is injured and is approaching death, so you quickly sacrifice it before it becomes dead - that would be halal/permissible for you.

3 - **نهر** - **Nahr** (mentioned in surah [Kawthar 108:2](#).)

Literally means - **that which is above the chest.**

Intihar /Intahara - when someone commits suicide (i.e. Hanging the neck or cutting their neck etc.)

It literally means - **to cut in the throat.**

ذَات - **dhaat** - **Possessor** of something.

ذَلِكَ - **Dhalik** - **that..**

ذَرَّةٍ - **Dharra** - **smallest thing imaginable. i.e. an atom, or a speck of dust.**

So whoever does an **Dharra** of good will see it,
And whoever does a **Dharra** of evil will see it.

[mentioned in; Surah [Zalzalah 99:7-8](#)]

ذَرَاءَ - **Zar'an** = **Animal food/crop.**

[similar to: **أَبَا** Abba - green pasture for animals, **أَكَلَ** akl - food,
طَعَام Ta'aam - food suitable for humans.]

ذَكَر - **Dhikr** - Remembrance.

تَذَكِير - **tadhkeer** (taf'eel) - **a powerful form of a reminder**, but less than tadhkirah.

تَذَكِيرَةٌ - tadhkirah - the **highest form of a reminder**. This Qur'an is a powerfully incredible reminder.

يَتَذَكَّرُ - **Yatadhakaru** , man will remember thoroughly, stop at every last memory and reflect [on

Judgment Day of all that he did].

From Dhikhr **ذكر** - Remembrance.

ذكر - **Dhikr** = 2 things: Present something on your tongue to remember it, or remembrance in your heart.

ذَنْب - **dhanb** - embarrassing sin.

Dhanb - **dhanab** **ذنب** = **tail of an animal**. What comes out of the behind is very bad. i.e. the tail is the behind, where animal excretion comes out from.

The Arabs had poetry where they might call their tribe the **Nose of a Lion = honor**. But the **Tail = embarrassment**. Because of the location of each body part.

ر

رب - **Rabb** - **signifies** one main attribute of **Ownership** - **Being Master and therefore necessitating slavery for His creation**.

(it also signifies other Attributes including;

- al Mun'im **منعم** [giver of favours],
- al Qayyim **قيم** [powerful],
- al MuRabbi **المربي** [One who ensures the growth and maturity of something] (i.e. **تربيه** Tarbiyyah),
- Syed **سيد** [Has complete Authority],
- Murshid **مرشد** [Guide],
- Mu'ttee **معطي** [who gives alot]).

But the main concept of Rabb is **Him being the Master**, and us therefore us being the slaves.

رَجَّأ - *Raj-ja* (or *ترجييع Tarjeej*): **violent sudden jerk/shake** and unexpectedly.

[mentioned in: surah [al Waqi'ah 56:4](#).]

[similar words; *Zalzala* **زلزلة** , *Rajaf* **رجف**

رجف - *Rajaf*: something which **changes the state of something normal to another state**. I.e. if you throw a stone in water - ripples are caused. Or if you hold a sheet of cloth from one side and shake it - waves are caused - so the original state is changed.

Allah uses this word to describe the hypocrites.

(**الْمُرْجِفُونَ فِي الْمَدِينَةِ**) - *al murji'foona fil madinah* [[Ahzab 33:60](#)] - because they caused disturbance in the peace of the Muslims in Madinah).

[similar words; *Raj-ja* **رَجَّأ** , *Zalzala* **زلزلة**

رجفه - *Rajifah* - that which is meant to **rattle and shake**. The purpose of the heavens and earth were to shake a final shaking at the end of time for Judgment Day.

Similar words:

رجف - *Rajaf*: something which **changes the state of something normal to another state**.

زلزلة - *Zalzala* - EarthQuake - Continuous slipping.

رَجَّأ - *Raj-ja* (or *ترجييع Tarjeej*): **violent sudden jerk/shake** and unexpectedly.

مار - *Maara* - when an animal is **running fast or rapid motion** and the ground feels like an earthquake (simulation).

رجل - *Rajul* - **bravery and manhood**.

Similar words;

مَرء - Mar'u & iMri'in - مرء - muru'a مروءة = **chivalry, selflessness.**
Describing a chivalrous man.

راع - Raa'a / Ru'ya etc. - **to see** literally and figuratively/metaphorically.

I.e. "I see" can mean: '*I can look at something with my eyes*', and it can also mean; '*I understand what you mean*'.

رحلة - Rahla - rihl - **merchandise.** merchandise / **baggage - journey**
where you carry alot of bags- i.e. Someone goes on a business trip so they pack alot of bags.

[mentioned in surah [Quraysh 106:2](#)]

Similar words for Travel:

Safar سفر - to travel far away and unveil/discover new lands.

Saaha ساحة (i.e. siyahah) - to go somewhere for luxury and pleasant.

Dha'ana طَعْن - to travel from one spot to another - tourism on the move. [see [an-Nahl 16:80](#)]

Nafara نفر - travel to fight somewhere.

ردف Radf literally implies **to sit behind.**

Synonyms are called mutaRadifaat متردفات . Radf: **literally to be right behind something else.**

Similar words:

خلفه Khalfah: when you following something chronologically

تلا Talaa: to follow something carefully and repeatedly. Used for the sun and moon bc they follow a path repeatedly.

مرصاد - Mirsaada - *Mirsaad* comes from *rasada* رصد . *Mursad* is one who is trying to ambush. Allah describes hell fire as *Mirsaad*: a place ideal for ambush. It is designed with the only intent to hide and attack the enemy.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Indeed, Hell has been lying in **ambush**. [Naba' 78:22]

مَرْقُومٌ - maRqoom - to write Something in Thick, Clear writing. To imprint it so it cannot be erased.

This is also used to stitch embroidery onto clothing (*Raqqama*) - because **once it is stitched - it cannot be removed** through washing.

What you did won't just be written accurately by trustworthy angels, but it will also be unerasable - it cannot be removed.

سراب - Saraab - Mirage.

سراج - Siraaj - *Siraaj* in Arabic refers to anything that emits light.

Related words;

وهاج - Wahhaaj - *Wahhaaja* means brilliant and blazing.

أَسَاطِيرُ - Asaatteer - Sitr سطر - Lines.

In the old times you had **myths, fables and mythologies**, so people would write down stories which are passed on through generations for fun and cultural purposes. People knew that these stories are not true.

[Other forms of the root; Istaar **اسطر**, asaytara **أسيطر** , astoora **أسطورة**]

يُسْقَوْنَ - yuSqawna - **they** are **given to drink**.

Yasqoona **يسقون** would be that; **they** will get a **drink**. But Yusqawna **يسقون** means 'they are given to drink'.

يُسْقَوْنَ مِنْ رَجِيٍّ مَخْتُومٍ

They are given to **drink** [pure] wine [which was] sealed. [Mutafiffeen [83:25](#)]

سَمَاء - Samaa: samuw **سمو** , whatever is above you. Not just the **sky**, but **everything above**: planets, galaxies, stars.

سَمَك - Samk - **top of something**.

سَامِك Saamik : the highest part of the hoof of the camel.

In construction, you can tell a building is tall by looking at the highest point. Allah ta'ala elevated the sky so much that we cannot even see it.

رَفَعَ سَمَكَهَا فَسَوَّاهَا

He raised it [the sky] high and levelled it. [Nazi'at [79:28](#)]

رَاضِيَةٍ - Raadiyah - the one who is pleased.

dhati Riddan - A life full of pleasure and contentment.

But by saying dhati Riddan - you are not mentioning the person, rather you are just describing

'pleasure'.

By saying Raaddiyah - you are making it **a human life which is always satisfied**, pleased and full of pleasure and joy.

أرضا - aRdda - pleasure, satisfaction

رَمَى - Ramee / yaRmee - to throw from a distance, at a specific target

ترمى Tarmee - **present** tense. For present tense to be used to describe a past event = it was **happening continuously**

رمت If **Ramat** (past tense of Tarmee) was used - it would imply that the birds only threw **once**

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ. تَزْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ
[And He sent against them birds in flocks, Striking them with stones of hard clay. [Feel 105:3-4](#)]

ردد Radad = to return / reject / lower

رد ar-Rad - reject something on the basis that **it is unacceptable**

رَدَّ يَرُدُّ - Radda - radda - send/reject and slam someone down in a ditch

تردى taradda - to fall yourself off a ditch or cliff

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

[And what will his wealth benefit him when he **goes down (in destruction)**. [Layl [92:11](#)]

رفع - **Rafa'a** (raised high [past tense]). Rifaa' - raise high

رَجِيم - **Rajeem - rajm - pelting (meaning marjoom - one who has been pelted)**

This word describes a person who is so hated and cursed by the people - that whenever the people see them - they throw stones at them out of hate for them

رحمه - Mercy - Rahmah.

is also used for the **womb of the mother** - a place of mercy and care for her unborn **رحم** Rahm .child

marhamah - this is not mercy (since mercy is Rahmah). Rather marhamah is **Pity** - **مرهمه** **Mercy which extends to many**, everyone and everything. **marhamah** - **extra, strong, extended mercy**

Raqabah - **back of the neck**. Which shows **the image of a chain tied around the neck** - **رَقَبَةٍ**

Similar words

is the neck - **عنق** Unuq

wateen - **وتين**

jeed/jayyad - **جيد**

Raan - **a rust imprint that covers their hearts** - **رَانَ**

Sin after sin after sin so the heart becomes black

كَلَّاهُمْ بَلْ سَرَائِ إِي قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ
[Rather We place a Rust [Raana] on their hearts. [Mutaffifeen 83:14]

Radf literally implies **to sit behind** **ردف**

Radf: literally to be right behind something else . **متردفات** Synonyms are called mutaRadifaat

Similar words

Khalfah: when you following something chronologically **خلفه**

Talaa: to follow something carefully and repeatedly. Used for the sun and moon bc they follow a path repeatedly **تلا**

refers to **a kind of return where you weren't accepted and they sent you back** **رد** Mardood: radd **مردود**

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَاوِرَةِ

[They are [presently] saying, "Will we indeed be **returned** to [our] former state [of life]? [Nazi'at 79:10

? The Disbelievers are Implying through Sarcasm; Our death wasn't acceptable enough, we have to be **brought back** to life

Rajifah - that which is meant to rattle and shake. The purpose of the heavens and earth were to shake a - **رجفه**
.final shaking at the end of time for Judgment Day

; Similar words

.**Rajaf**: something which **changes the state of something normal to another state** - **رجف**

.**Zalzala** - EarthQuake - Continuous slipping - **زلزلة**

.**Tarjeej**: **violent sudden jerk/shake** and unexpectedly **ترجييع** *Raj-ja* (or - **رَجَا**

. (**Maara** - when an animal is running fast or rapid motion and the ground feels like an earthquake (simulation - **مار**

.**Raheeq**: - Literally - **Nectar** - **رحيق**

as-Sabooni says Raheeq of Paradise is: the purest possible wine or drink, which is not contaminated by age, it is crystal clear (see through), and it has great texture in colour and it never makes you .drunk (no matter how much you drink), and it has a beautiful smell

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْنُومٍ

[They are given to drink [pure] wine [which was] sealed. [Mutafiffeen 83:25

maRqoom - to write Something in Thick, Clear writing. To imprint it so it cannot be - **مَرْقُومٌ**
.erased

This is also used to stitch embroidery onto clothing (*Raqqama*) - because **once it is stitched** - it
.cannot be removed through washing

What you did won't just be written accurately by trustworthy angels, but it will also be unerasable -
.it cannot be removed

ز

- Zabaniyah - زَبَانِيَّة

.zibniya - security guard. Zabaaniyyah is the plural = security Guards

to protect / guard something with force. I.e. Prison guards. So if something rebels, - زَبَن zabana .it will be attacked

سَنَدُعُ الزَّبَانِيَّةَ

[We shall soon call the Zabāniya, the grim stern angels (to destroy him.) [Alaq 96:18

.go to meet someone - زُرَ زياره Zur - zaara - ziyaara - زُرْ

.In ancient arabic it also means to hug someone too

.A Temporary visit

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

[Until you visit the graves. [Takathur 102:2

.Zakkaa - purify - زَكَّأَ

.(means - to slip (ie. if you walk, and you slip (زَلَلَ) Zal-la - زَللْ

is repeated (taqrar lafdhi), it becomes زَلَزَلَ (Zalzala - EarthQuake: When zal-la - زلزلة . 'Zalzala, so its repetition means (taqrar ma'nawi) 'repeated slipping

. This is why this word means Earthquake - due to the continuous slipping of objects

[,mentioned in: surah Zalzalah 99:1]

[similar words; رَجَّأَ , Rajaf رَجَفَ

أُزْلِفَتْ - Uzlifat (passive form) - brought near.

- uzlifat - zulfa زلف = [high] status. (zulf = great portion of something).

izlaf **أزلف** - when you bring someone close to you - you have honored them.

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

And when Paradise shall be brought near [in honour of the believers], [[Takweer 81:13](#)]

زَيْتُون - Zaytoon - Olive.

زوج - Zawj - wife

The two functions of marriage are, one to **increase good in society and decrease evil**, and number two, **children - for our descendants to carry on**. When these two functions are fulfilled - **Zawj** is used.

When any of these 2 things is missing Allah uses **Imra'ah إمرأه** to describe the word **wife**.

رَجْرَةٌ - Zajrah - when a parent **yells** at their child, **when it is loud and offensive** to the one you are yelling at.

Majnoonun wazdujir: Allah's Messenger was yelled at loudly so that he would not give da'wah [call to Islam] anymore, sal Allahu alayhi wa sallam.

Allah azza wa jal will scold them so that scolding will be enough. Some say it will be the second blowing of the trumpet on Judgment Day.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was **repelled harshly**. [[Qamar 54:9](#)]

س

سَفَر - safr - to unveil.

This word is also used for **travelling** because you **unveil** and **discover new lands** and locations.

سَفَا - Safa'a - to grab something and pull something out so hard that it comes out of its roots.

كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

No! If he does not desist [from evil], We will surely **drag** him by the forelock. [Alaq 96:15](#)

Imagine your forelock hair (above the forehead) being pulled out like that. Extremely painful.

سِجِّيل - Sijjeel -

Sijjeel was originally a Farsi (Persian) word, and gradually became an arabic word.

Sange Gil (Sijjeel in arabic) in Farsi/Persian refers to pebbles which form on the ground when it rains, the sand clogs up like mud. Then it is baked with the extreme heat of the sun.

So sijjeel could refer to these **dust based rocks**.

That which is weak/powerless - Allah can destroy the strongest of things. He destroyed an army of Elephants by dust and birds.

at-Tabari said; Yunus the grammarian said:

*The arabs said; **Sijjeel is the type of rock which hits you - it gets inside your body.***

When the pebble would fall on anyone of them - it causes swelling and it burns and infects their skin.

[mentioned in surah [Feel 105:4](#)]

سَهْو - Sahw - to forget something out of neglectfulness because something - of a greater thought to you - was on your mind.

i.e. sajdah *Sahw* - prostration of *forgetfulness* (because your mind was thinking about something else).

Sahw also includes: If you prayer the prayer, well and good. But if you never - you think it doesn't matter.

Or if you keep your plans to do a certain thing while not worrying if you miss the prayer in the process.

Meaning: **You don't mind if you miss the prayer = Being Neglectful = Saahoown**

The worst destruction (wayl) if you have such an attitude.

[mentioned in surah [Ma'un 107:5](#)]

سَمَاء - *Samaa'* literally means anything above us, and is commonly translated as skies or heavens.

[mentioned in: surah Tariq 86:1,]

سَرَائِر - *Saraa'ir* [plural] - *sareera* [singular] ((**sirr** = **secret** (it's maximum plural is *Israar*).)

But *Sareera* = [**VERY** well guarded secret, and it's plural is *Saraa'ir* A secret which is guarded really well.

[mentioned in: surah Tariq 86:9,]

سَعِي - *Sa'ee* - **fastly walking but slower than running** [same as *sa'ee* in hajj in safa wal marwah].

سَجْجَى - *Sajaa* - stillness. i.e. Darkness of night - when Not even a leaf is moving.

Similar to: **سَكَن** - *sukun* - stillness.

أَسْفَل - *asfal* - lowest

سِفْلَ - also refers to; **dirty / wretched / bad people** (in morals.)

Antonym: **أَعْلَى** - *A'la* - highest.

سَوْفَ - *Sawfa* - **Sawfa** ya'lam (**Soon** he will know.)

سَ - (as a prefix) **Sa** ya'lam (**Really soon** he will know).

سَوَّاهَا - **Sawwaa** - *taswiyah* - take things that are uneven, balance them in a way so they are balanced and organised. I.e. **To balance** a waying scale.

وَنَفْسٍ وَمَا سَوَّاهَا

And [by] the Nāfs/Conscience and He who **balanced** it [Shams 91:7]

طُورِ سِينِينَ - **Sinneen** - Mount **Sinai** [Mountain Sinai (**Toori** Sinneen) - **طُورِ سِينِينَ**

Also see;

طُورِ - **Toor** - Mountain - which is lush, full of trees, green kind of mountain..

Jabl **جبل** - general word for **Mountain**.

عَقَبَة - 'Aqabah - a path going up a mountain range. EXCEPT it is a path which is very **difficult to climb**. It is **steep**.

سَجَر **Sijar** / **تسجير** tasjeer - to **Explode**.

Sajarat-an-noor **سَجَرَة النور** - a large pot containing fuel and flammable materials, and you throw a flame in it - it **Explodes**.

وَإِذَا الْبَحَارُ سُجِّرَتْ

And when the seas shall become as **blazing Fire** or shall overflow; [Takweer 81:6]

مَسْغَبَة - **maSghabah** -

masghabah - hunger

Other words in the Qur'an to describe hunger are;

- **جوع** *joo'* (mentioned surah [Quraysh 96:4](#))

- **خَصَصَه** *khasaasah*

- **مَخْلَصَه** *makhlassah*

Arabic phrase; "**asghabal qawmu**" - when a whole nation is hungry because of famine.

Everyone is hungry (i.e. 'bad economic times').

مِسْكِينٌ - Miskeen - *maskan-na* - someone who rarely has bare essentials to survive.

I.e. If you see someone and wonder; '*how is he surviving?*' This person is a *miskeen*.

سُعِّرَ - Su'ira - set ablaze and the fire will be roaring, towering and rising even higher than it already is.

وَإِذَا الْجَحِيمُ سُعِّرَتْ
and when the Hell-fire is set ablaze/alight [Takweer 81:12]

سَارَ - Siyaar - saara سَارَ - slow paced stroll.

Sayyaarah سياره = a caravan with riding horses or camels and luggage which slowly move along in a journey.

سَبَحَ - Sabh means to **swim/float/glide quickly in a smooth and rapid way**. (not splashing around)

سَاهِرَةٌ - Sahirah - sahr means your sleep has disappeared and used in reference to an open field also referred to as a mirage. Saahir used for a ground that is completely flat, nearly a white color as far as the eye can see.

One scholar: it is like loosing your sleep after coming out of that grave (*man ba'athana min marqadina* - who has raised us after our bad sleep? - Surah [Yasin 36:52](#)), their sleep has been lost forever, **no more partial death or escape**.

فَإِذَا هُمْ بِالسَّاهِرَةِ
Behold, then, they, all creatures, will be upon the surface of the earth [Naz'iat 79:14]

سَجِين

Sijjeen - Sijn سجن - Prison.

Sijjeen - horrible Prison.

سَابِقُو - Saabiqoo - Race - سبق - when one thing takes the lead over the other.

سَارَعُو - Saari'oo - Run

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In construction, you can tell a building is tall by looking at the highest point. Allah ta'ala elevated the sky so much that we cannot even see it.

رَفَعَ سَمَكَهَا فَسَوَّاهَا
He raised it [the sky] high and levelled it. [Nazi'at 79:28]

تَسْنِيمٌ - taSneem - Sanaam (hump of a camel) - i.e. a very high place.

Tasneem also means to elevate something, i.e. taSneem al quboor **تسليم القبور** = to Raise the graves above ground.

A very high fountain/waterfall/spring called Tasneem in Jannah/Paradise. [mentioned in [Mutafiffeen 83:28-9](#)]

ش

شَأْن - *Sha'n* - a matter, an affair, a situation.

سَبَّح - *sabih* - declare perfection - *sabaha* - to float (*tasbaha* - floating on water).

Clouds do tasbeeh - float in the air. Birds when they glide are in a state of tasbeeh (floating)

tasbeeh for Allah - say about Allah what makes and maintains the perfection of Allah. Allah is Free from fault; Himself, in His Actions, and in His Words.

شَتَّى - *Shatta* = if something is one piece [i.e. glass], and it becomes broken into different pieces.

حَسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

..Tahsabahum jamee'an wa qulubuhum *shatta*- You would think they [the disbelievers] are united, but their hearts are divided [*shatta*] [[Hashr 59:14](#)].

[It's Antonym:- opposite is **تَالَفَة** *Ta'Alaffah* - to bring things together.]

Related words:

مُخْتَلِف *mukhtalif* - two different things from the start.

شَدِيدٌ - *Shadeed* - **أَشَدَّ** *ashadda* - to tie a rope. I.e. Tied strongly to something. - **شِدَّة** *shidda* - (shaddul wathaaq **شد الوثاق** - to knot something over and over again and then pull forcefully to

tighten it **severely**).

Intense. Strongly attached.

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And indeed he is, in love of wealth, **intense** [Shadeed]. [[Aadiyaat 100:8](#)]

شاهد - *Shaahid* - witnessing once.

شهيد - *Shaheed* - witnessing ALL the time.

شَرًّا - *Sharran* - **Sharran - evil** (most universally accepted word used for evil).

Sharran in arabic means an evil which doesnt even require explanation to attest to its evil. It is known to be evil in of itself without explanation, even the criminal will know that he is doing an evil [Sharr] himself without anyone telling him that what he is doing is evil.

Sharr - *sharaara شرارة* = **spark of fire** - which jumps out of a fire and can harm you by burning you unexpectedly.

Similar words;

بئس *bi'sa* - when you feel something is **disgusting and detestable**. (*bi'sa sharaab* - disgusting drink). It's opposite is *Ni'ma نعم* (completely enjoyable.)

سَاء - *Saa'a* (*sayi'a*) - **Evil and Ugly**, deformed, disfigured, hideous. its opposite is *Hasuna* (beautiful).

شرب - *Shiraab* - Drink

Related words;

اكل *akl* - any type of food.

طَعَام *ta'am* - food which is more suitable for human beings.

شق - *Shaqq* - cleaving/cutting/cracking open something which isn't usually cut open.

I.e. the sky being cut open, the Earth being cut open, rocks being cut open etc. They are not usually cut open. Shaqq describes this.

[mentioned in: surah **Abasa** [80:26](#).]

أَشَقَى - Ashqa - Shaqiyy شقي - most wretched/miserable/low in morals.

Antonym:

سعيد - Sa'eed - continuously happy.

شَرْح - Sharh = Open up the meaning of something which was before complex.

Ibn Faaris explaining Sharh: to open something, or to clarify something.

In Ilm al Bayaan - "sharaha Allahu lahu sadrahu" = Allah expanded his chest for him = Allah put his mind at ease.

The one whose chest has been opened/expanded - is very pleased and very content and happy (whereas before they were in a state of unease and uncomfot). Allah's Messenger is completely content with what Allah has given to him.

شاء - shaa'a to intend [مَشْيَ مَشْيٍ] - shay'un شيعن (a thing) a concrete intention. As solid as a physical thing itself (shay' شيع).

Similar words:

أَرَادَ - araada - ureedun أريد (to intend). This might just stay in your head but it isnt as firm as sha'a.

شَاهِدٍ - Shaahidin - Witnesses

Shahid = witness

Shaheed شهيد = always witnessing

مَشْهُودٍ - mash-huud - what is witnessed (plural).

These two words come from the words; shahida / yash-hadu / shahaadah.

Shahida - to bear witness. Also to be present (حاضر haaddir) to bear witness.

شَفَتَيْنِ - Shafatayn - Lips.

[literally the word would mean 'the TWO helping ones' - since they help you to put food in your mouth properly, and also help you in speech.]

مَشَأْمَةٌ - **mash'amah** - overwhelming curse.

الشعم - *Ash-shu'oom* - vile and disgusting.
Also means the left side.

The **Arabs** would associate evil and disgusting things with the left hand [whereas the right (yameen **يمين**) was associated with good and blessing]. And Islam confirmed this.

شيطان - Shaytan - Satan;

A difference of opinion. 2 origins;

1 - **shatanna** شَتَنَّا - to be far from the truth.

2 - **shaata** شَات - to be engulfed in flames (of rage)
so shaytan is calling to someone far from the truth, and since his jealousy from the time of Adam - he is still in rage and anger of the human race being honored. (there are many worldly examples to argue why the Jinn feel jealous of the human race being superior to them).

ص

صَاخَةٌ - *Saakhah* - **Deafening Noise**.

[mentioned in [Abasa 80:33](#)]

صَب - Sab' - **Pouring** alot [i.e. from a bucket, or even from the clouds].

أَنَا صَبَبْنَا الْمَاءَ صَبًّا
that We pour down water, from the clouds, plenteously. [Abasa [80:25](#)]

صَدَّعَ - *Sad'* - cleaving/cutting/cracking

[mentioned in: surah *Tariq* 86:12,]

Similar to;

شَقَّ - *Shaq* - cleaving/cutting/cracking open something which isn't usually cut open.

صَدَّقَ - *sad-daqa - tasdeeq* تصديق - to confirm something is good and to do it.

صدر - *Sadr* - takes the meaning of **chest**, and when Allah ta'ala eludes to motives or secrets, he uses *sadr* because it gives the illusion literally of [the likeness to a] **treasure chest: something hidden and boxed up**.

[mentioned in: surah *al Naas* 114:5,]

[similar words: قلب - *Qalb*, فؤاد - *fu'aad*]

صَدَّى - *Saddaa* - from *sadyun*. *sadda* = echo - hits the wall and continues to bounce back - just like the sound comes back to your ears.

صَدَّى - *Tasadda* - to go back to something over and over again just like an echoing sound comes back to your ears over and over again.

[mentioned in surah *Abasa* 80:6]

صحاب - *Sahabi* - Companion.

If there are 2 men, the **one who has less skills than the other will be called the saahib (companion)**, and the higher skilled one will be called the higher one.

i.e. Allah's Messenger is higher than the companions (*sahaba*), and this is why - they are called *sahaba* and Allah's Messenger is not called a Sahabi/companion of his companions.

صُحُف - *suhuf - saheefah* - spread out like **paper scrolls and written on**.

سَمَد - Samad - al-Samad - the **one who is enough**, whenever they turn to Him,
He fulfills and answers all their needs and questions in times of need.

When you use the word Samad as a verb - it implies that you turn to them to ask them to fulfill a need.

Masmood - the one to whom people turn to in times of need.

2 - When you **make someone your goal, to attain them, to win them, the Ultimate Goal.**

This is one of the reasons this surah is called surah al Ikhlas - we are seeking the pleasure of Allah.

3 - The **One who is not in need of anyone else, and he is always above them**, none can overpower him or be above him in status or any attribute.

4 - The **One who is free from blemishes or faults.**

5 - From the People are those who **cannot be overcome** in battle, or eloquence, or business etc. They are called as-Samad.

6 - He is **incredible and great in His glory. Everlasting.** The One who people turn to in times of need.

7 - Samad is used as an adjective - **something that is solid with no holes or emptiness inside.**

Something **Absolute without any flaws.**

This shows that **Allah's Names are not lacking or empty, rather - He has perfect Names, and these Names and Attributes are fulfilled perfectly.**

I.e. Someone might be called Jameel/Beautiful, but they might not be beautiful. However, **Allah is Perfect in His Names and fulfills them properly -without anything missing in their perfection.**

Allah is as-Samad, and He fulfills that role perfectly.

[mentioned in surah al [Ikhlas 112:2](#)]

صَبَح

- Subh - general word for **Morning**, when the Sun rises.

Related words;

Fajr فجر - Earliest time when the Light of the Morning **Tears** through the Dark Night Sky.

Falaq فلق - when the Sunlight **cracks** through the Dark night.

Duha ضحى - the Morning - when people are busy, **Forenoon**.

صبر - **Sabr** - patience / perseverance / consistency / constancy.

- أَصْحَابُ As-haab (plural) - Companions.

Sahib صاحب (singular) - **Companion**. Closeness and affiliation. Someone who is with you all the time. Someone who is always with something/someone and always by their side.

One who accompanies you in; Space and Time.

He lives among you and has lived with you for a long time. Someone who you really know.

مُوَصَّدَةٌ

- mu'Sadah - waSad is to **seal something on top of another thing**. [Sadda سدد = to repel]

I.e. I put a **lid on top of the stew on the cooking pot**.

moosada موصدة = high wall so the animals dont escape. Eesaad يصاد is also a lid or top you place on top of a pan to keep it secure and the heat does not escape out of.

On the people of hellfire is **a fire, whose heat does not escape. Because a lid is on**. So there is no escape.

Similar words;

مطبق مطبق - Mutbaqa also means to place a **Lid on a cooking pot**.

ض

ضحك - **Dahak**- uncontrollable laughing. Teeth showing. Noise etc.

Similar to;

بسم Bassam = smile.

صَبَحًا - Dabhan - the **H** at the end describes the **panting of the war horse in its aggression**.

The linguists say that **dabh** is not normally used for horses, its secondarily used for horses but **originally used for wolves**.

However, it is used to describe aggressive war horses that are aggressive like wolves [in surah '[Aadiyat](#). 100:1]

ضَحَى - Duha - a time of **early morning Day in which there is activity**. Hustling, bustling, rush hour, full of life, when people are fresh in mid morning.

أَوَّامِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضَحِيَّوْهُمْ يَلْعَبُونَ
Or did the people of the cities feel secure from Our punishment coming to them **in the morning** while they were at play? [al A'raf 7:98]

ضَلَلَ - dal-la - to **be lost literally**, to place something somewhere and not be able to find it.

ضَنِين - daneen - **someone who is cheap in information**. I.e. They will only give you information for a cost (like the fortune tellers would do). But Allah is implying that Allah's Messenger does not ask for money for conveying the knowledge of the unseen to you.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ
And Muhammad is not a **withholder** of [knowledge of] the unseen. [Takweer 81:24]

ط

طَّامَّةٌ - Taamah = a **calamity which surrounds you from all sides**.

[mentioned in Nazi'at [79:34](#)]

- طَّارِقْ -

Tarq -- path [tareeq] -- striked [taraqa] -- a road which people, animals etc walk on alot -- their feet strike it alot.

Taariq - someone who specifically walks at night time. The arabs travelled at night because it was cooler than the heat at day.

When they reach a destination and knock on the door, they are an **unexpected arriver**.

That which arrives at night, = Tariq - causing alot of attention, because its rare to find someone arriving and knocking on your door at night.

[mentioned in: surah Tariq 86:1,]

مُطَاعْ

- Muttaa'in =

Muttaa'in - Taw' طوع - He is obeyed - Taw' - ta'a طع - to celebrate and volunteer for something.

Angel Jibreel [Gabriel] has angel followers who obey him voluntarily (lovingly). = so Jibreel is Mutta'.

مُطَاعٌ تَمَّ آمِينَ

[Angel Jibreel is] Obeyed there [in the heavens] and trustworthy. [[Takweer 81:21](#)]

طَغَىٰ

tughyan - you know your limits but you purposely break past them.

i.e. tughyan ul maa' - water when it comes out of its limits and floods the land.

طاغي - taghiy - someone who rebels - one who does not want an authority [Rabb/owner] to place rules upon him.

يٰ

Taghaa - Tughyaan is used when you pour water in a pot and it spills over, when an ocean boils over. = **Going past the Limit set for you.**

مُطَافِفِينَ

muTaffifeen: Comes from تَفَف ta-fafa, a doer of tafafa is a mutafif متفف - when they are in business - when they sell something to someone, they want to get a little more than they deserve, but when they give -

they give less than they should.

وَيْلٌ لِّلْمُطَفِّفِينَ

Horrible Destruction for the **Mutaffifeen** [Mutaffifeen [83:1](#)]

طرح

- **Taraha** - to throw something away in a way so others do not see you.

[similar words; نَبَذَهُ - **Nabadha**]

طرد

- **Taradda** - to **push-away in belittlement**. وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(and dont **expel/drive away** those who call upon their Lord) [[al An'am 6:52](#)]

(i.e. Allah commanded His Messenger: Dont belittle (**ta~~trudd~~** illadheena yad'oona rabahum) the believers, no matter what rank in society they are.)

[similar words; **خَرَجَ** **Kharaja** - extracting from something from one place to another] and - **بَرَزَ** **Barraza** (pull something out to show it to others)]

طَعَام

- **ta'aam** - food which is more suitable for human beings.

Similar to; اكل - **akl** - any type of food, including food for animals.

طلع

- **Tala'a** - **tattala'a** تَطَلَّعَ = **climbs** painstakingly. The rising of the sun is used for this word.

A mountain climber is called an **itattala'a** because he climbs **step by step higher and higher continuously** up the mountain. The fire of hell does that exact same thing - it climbs and burns up the body to reach the heart. And it does it continuously and repeatedly.

[mentioned in: surah **Humazah** 104:7,]

طَيْرًا

- **Tayr** - used as a collective/plural noun = **All kinds of birds**. (in comparison to tayoor which would be many birds only) Tayran implies ALL kinds of birds.

Adding *tanween* on it - **TayraN** - showing they were many birds of different kinds.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

And He sent against them [the army of Abraha] **birds** in flocks, [Feel [105:3](#)]

طَحَا - **Taha** - when the arab would go to a huge castle or building which is so huge - that you can't see how far it actually is.

The arabs would call this type of house **Mut-hiyya مطهية** - well spread out.

That is the **same root word** Allah uses to describe the **vastness** of the Earth.

وَالْأَرْضَ وَمَا **طَحَاهَا**

And [by] the earth and He who spread it [[Shams 91:6](#)]

طُور - **Toor** - **Mountain** - a lush, full of trees, green kind of mountain.. (this is the view of Ibn Abbas and Qatada).

Toor - some say it isn't an original arabic word, but rather it was transported to the language from Hebrew.

Similar word:

Jabl **جبل** - general word for **Mountain**.

طَامَ - Taamah - Taam **طام** is used for something to be completely full. Taam ul bi'r **طام البئر** : when the well is filled with dirt.

Taammah overwhelming calamity in any direction you turn to: the greatest most complete calamity.

فَإِذَا جَاءَتِ **الطَّامَّةُ** الْكُبْرَى

But when there comes the greatest **Overwhelming Calamity** - [[Nazi'at 79:34](#)]

طَغَى Taghaa - Tughyaan is used when you pour water in a pot and it spills over, when an ocean boils over. = **Going past the Limit set for you.**

مُطَافِفِينَ - **Mutaffifeen**: Comes from **تَفَف** **ta-fafa**, a doer of tafafa is a mutafif **متفف** - when they are in business - when they sell something to someone, they want to get a little more than they deserve, but when they give -

they give less than they should.

وَيْلٌ لِّلْمُطَفِّفِينَ

Horrible Destruction for the **Mutaffifeen** [Mutafiffeen [83:1](#)]

ظ

ظن - Dhan - think/**assume**.

Similar words;

Fikr **فكر** - Think/Reflect/Ponder.

ع

عاذة - 'Aadha/a'oodhu - by itself means **to cling onto someone for protection, out of fear of something which is unseen**.

معاذ - Ma'aadh - a **Place** for Refuge.

Dangers that are unseen.

Similar: Ijaarah - **إجارة** - getting protection against an enemy which you can see.

عبس - Abasa [verb]. from **Uboos عبوس** [noun] - (Frown: **Bulging of forehead only** due to annoyance.)

[mentioned in [surah Abasa 80:1](#)]

Similar words;

Qalaha قله - Grinding Teeth due to anger.

Basar بسر - When the face becomes ugly due to Anger. [also see Surah Muddathir 74:22]

Basal بسل - The face made during **extreme anger in war and fighting**.

عدي/عدو - Adiy/ 'Aduw - to have **Animosity**.

This word implies someone **running forward in battle in animosity**. They don't look left or right - they **charge ahead**, Aiming to **attack the one in direct focus, ready to pillage and destroy the opposition**.

'Aduw - an **enemy who wishes to hurt you and wants to cause harm to you**. He wants to defeat you. (i.e. In a battle - the opposite fighter attacking at you is an 'aduw).

بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ **عَدُوًّا مُّبِينًا**
Indeed Satan is ever, to mankind, a clear **enemy** ['aduw]. [Isra' 17:53]

[mentioned in; surah Aadiyaat 100:1,]

Similar words;

2 more words for Animosity;

1 - **Bughdd بغض** / baghdaa (mughbid) - Mubghid - bagheed - this is an 'aduw, but he has an **additional feeling of anger and envy against you**.

2 - **Shana'aan شنعن** / shaani' -

Shana'aan - one who has attribute of 'aduw and hatred [bughd], and third - he hides some of it but what he has inside of him is extreme anger against you.

He is **the worst enemy**. This is known because even an enemy who celebrates at the death of your child is a **enemy who hates you inside and out - a shaani'**.

إِنَّ **شَانِيكَ** هُوَ الْأَبْتَرُ
Indeed, your **enemy** (O Muhammad) is the one cut off. [Kawthar 108:3]

عَيْن - 'ihn - wools of different textures.

[mentioned in al Qari'ah 104:5]

عَمَلٌ - 'Aml - Do an Action with Intent.

To do an action **based on Intent**. An action you do with intent/with conscience. I.e. Your intended actions/deeds; Eating, Watching with focused intent, hearing with focused intent, reading etc.

[Similar words; **فَعَلَ** - Fi'l- to do any action without intent. ,]

عَطَاءٌ - 'Ataa - [something small] to **come**/arrive/reach to you.]

It also holds the meaning of '**to give**' - because when you give, it **comes** to the other person.

Similar to:

جَاءَ - Jaa' [something big] to **come**/to arrive/reach to you.

I.e. big gift coming to you would be Jaa'a, small gift coming to you would be 'Ataa.

عِنَبًا - 'inaba - grapes.

[mentioned in Abasa [80:28](#)]

عَصْفٍ - Asf - 'Aasif - winds which blow and cut off crumpled up leaves.

Reeh al 'Aasif **ريح الاسف** - which blows leaves in the air.

'Asf also refers to straws which fly in the air.

[mentioned in [surah Feel 105:5](#)]

عَصْرِ - 'Asr - **time that is running out**. 'Asr is a time associated with Urgency.

Our life is a time of Emergency. The sunset of our life is passing by. The ending of our day/life is coming soon.

[mentioned in surah '[Asr 103:1](#)]

عَقْدٌ - 'Aqd - Knot.

عَلَقِي - 'Alaq - 'aliqa - **to cling and to hang off.**

The sperm reaches the egg, and hangs off it. This is studied in modern embryology, and was not known at the time of Allah's Messenger in such detail.

'alaq - a clot of blood, more literally a piece of wet sticky fluid which hangs off something.

Like mu'allaq - that which hangs off.

mu'allaaqat - this was the title for famous poems which were written, and hung off [mu'allaq] the Ka'ba by the pre-Islamic Arabs.

That term is also used for marriage, when the husband has a wife but he isn't treating her fully like a wife. So she is stuck to the husband, but left Hanging on in the marriage.

عَيْشَةٍ - 'eesha (commonly translated as 'life) - 'aysh - **have a life with no worry of food or shelter.**

You are not dependant, The necessities are not needed because you have everything. (in Urdu, to do 'Eysh' is to 'live a life free of worry' - and it comes from this Arabic word 'Eesha.)

eesha - no worries, a life free of concern.

This life is also used to describe animals in jungles and forests because there is no lack of food (prey) or shelter there for them. It comes in plenty.

Similar words;

Hayat **حياة** - also means **life**, but 'eesha is an easy life with no problems.

فَأَمَّا مَنْ تَقُلَّتْ مَوَازِينُهُ. فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ

Then as for one whose scales are heavy [with good deeds], He will be in a **easy**, pleasant life. [al Qari'ah 101:6-7]

عَائِلًا - Aa'ilan -

أَيْلَة 'ayla/'eela - poor, **financially desperate.**

'Aa/il - someone who is under alot of pressure and is being crushed under that pressure.

عُسْر - 'usr - **difficulty** or time of difficulty.

Antonym: Yusr **يسر** - really easy.

عَقَبَة - 'Aqabah - a path going up a mountain range. EXCEPT it is a path which is very **difficult to climb**. It is **steep**.

Similar words:

نَجْد - najd - wide path, clear of vegetation, heading up a mountain. **Najd** - a mountain which is bare rock with no vegetation or plants. A **clear path that is leading uphill**.

طُور - Toor - Mountain - which is lush, full of trees, green kind of mountain..

Jabl **جبل** - general word for **Mountain**.

عَقَّر - aqar - aqara - **stab** the camel a little (poking it continuously) or to **chop** the bottom parts of its limbs off so it can't move around and gradually dies to death.

qalb al aqoor - dog bites you and causes you to bleed.

فَكَذَّبُوهُ فَعَقَّرُوْهَا قَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ يَذِئِبُهُمْ فِئْسُواْ

But they denied him and **stabbed/cut** her. So their Lord brought down upon them destruction for their sin and made it equal. [Shams 91:14]

عَبَّر - 'Ibra - comes from 'uboor **عبور**, when you want **to cross** a river - 'abrun nahr: ship crosses the water. 'abrun ayn, means when you cry, the tear **crossed** your eye. 'abra means a person who becomes so sad...

So it is a moral lesson with a sad ending which you can learn from i.e. the lesson comes **across** your mind when you are in a similar situation.

إِنَّ فِي ذَٰلِكَ لَٰعِبْرًا لِّمَن يَّحْشَى

Indeed in that is a **warning** for whoever would fear [Nazi'at 79:26]

مُعْتَدٍ - mu'tadin - I'tada **اعتد** - **violating** someones rights. Wronging the people. A **bully** - one who crosses the limits.

Adhm is a bone, which is **tough and strong**. It is **difficult to break**.

When someone hits you with their body, i.e. a punch - the only way you receive intense pain is if a tough bone hits you.

عاص - 'Aass - عصيان isyaan is to disobey and refuse something that is good. Refuses something they know to be good. Perfectly appropriate for Firawn because he did not have any inclination to purify himself so when he sees something good he refuses it.

Similar words:

Fisq فسق : to abandon a path that was good. Someone who walked the good path and then abandoned it.

Fujoor فجور : lit to tear something wide open. Not only disobeys but is proud of his disobedience and shameless in their sins and relentless in their disbelief.

معصرة - Mu'siraat - *A'saara or I'saar* is to squeeze.

One opinion is that it is referring to the wind squeezing the clouds, then the clouds drip rain. It is also used for the clouds full of so much water that they drip rain.

[mentioned in [Naba' 78:14](#)]

على - 'Alaa - Upon / on top of.

أَعْلَى A'laa - Highest [Most High]

عَالَمِينَ - 'Aalameen - nations of; jinn, angels, men - **all beings with an Intellect.**

عَرْشٍ - 'Arsh = **roof**. 'arasha / ya'shiru - to build a wooden roof.

This would be extremely expensive in the desert life a long time ago.

عزيز - Azeez - **عزه** - **Authority.**

i.e. Allah is Azeez - alone in the Authority and that Allah should be the One who legislates all the commands for His slaves.

عَسَسَ - 'Ass'Ass - when **the evening is starting and ending. When the vision is blurry** and

the stars can't be seen.

عطل - 'Attila - to become useless / to not be taken care of.

The polytheist Arabs - before Islam - would call a woman 'attalah **عطله** if she did not wear alot of jewellery.

It implied that *she is useless unless she is beautified for the people.*" This is the mindset of the people of ignorance.

mu'attal **معطل** - someone who has been taken off his job. He is useless now.

عِيدٌ - 'Eed - Something which is Repeated.

I.e. the celebration of 'Eid is done twice every year.

Similarly, Allah creates the creation, causes it to die, and brings it back to life again [yu'eed].

عند - 'And / 'Ind - Near/with. i.e. 'Indee [I have (in my possession)]

عَبْرَ - 'Ibra - comes from 'uboor **عبور**, when you want **to cross** a river - 'abrun nahr: ship crosses the water. 'abrun ayn, means when you cry, the tear **crossed** your eye. 'abra means a person who becomes so sad...

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إِنَّ فِي ذَٰلِكَ لَـٰعِبْرَ لِّمَن يَّحْشَدُ

Indeed in that is a **warning** for whoever would fear [Nazi'at 79:26]

مُعْتَدٍ - mu'tadin - I'tada **اعتد** - violating someones rights. Wronging the people. A bully - one who crosses the limits.

Adhm is a bone, which is **tough and strong**. It is **difficult to break**.

When someone hits you with their body, i.e. a punch - the only way you receive intense pain is if a tough bone hits you.

عاص - 'Aass - عصيان isyaan is to disobey and refuse something that is good. Refuses something they know to be good. Perfectly appropriate for Firawn because he did not have any inclination to purify himself so when he sees something good he refuses it.

Similar words:

Fisq فسق : to abandon a path that was good. Someone who walked the good path and then abandoned it.

Fujoor فجور : lit to tear something wide open. Not only disobeys but is proud of his disobedience and shameless in their sins and relentless in their disbelief.

على - 'Alaa - Upon / on top of.

أَعْلَى A'laa - Highest [Most High]

عَلِيَّ - 'Illiyeeen - 'uluw علو - height.

عَظِيم - Adheem - from Adhm - [Plural]; Idhaam **عظام**]

عِشِي - 'Ashiyy - when the sun starts setting to maghrib time.

Antonym:

صَحَى Duhaa: the early morning to noon.

غ

غَبْرَة - *Ghabarah* - dust that flies around and lands on something and is hard to come off.

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

And some faces on that [Judgment] Day will be covered with *Ghabarah*,

[Surah [Abasa](#) 80:40]

[similar words; **نَقْعًا** Naq'a - a trail of dust , **هَبَاءٌ** Habaa'an - floating dust particles.]

غَاسِقٍ - Ghasiq - *Ghasaq* **غسق** - the **first part of the night**. When the blue sky has gone and the sky is black. Ghaasiq in arabic literature refers to that which disappears. I.e. When the sun disappears, and it has become dark.

Ghasaq al Qamar - Lunar Eclipse.

Ghasaqat as-Samaa' - when the clouds cover the sky, so the sky disappears from our vision.

[mentioned in [surah Falaq 113:3](#)]

Similar words;

وَقَبٍ *Waqab* - linguistically also means **Darkness**.

Waqab ad-dhalaam - **darkness so things become invisible**.

there's a **ditch** in a mountain at night, so **when something falls into it - you cannot see it. That is waqaba**.

So there are things in the night (including shayateen/devils) which you cannot see, and we seek protection in Allah from them.

ظلم *Dhulm* - **Darkness and Oppression**.

غُلْبًا - **ghulban** - plural of *aghlab*. - lots of **thick full trees** whose branches are intertwined. Lush gardens.

[mentioned in Abasa [80:30](#)]

غَنِي - *Ghaniy* - independent from others / self-**enriched**.

اِسْتَعْتَى - *Istaghna* - someone who thinks they are self sufficient/**enriched**.

غَيْب - *Ghayb* - **Unseen**

غَيْرٌ - *ghayr* - **without**.

أَغْطَشَ - *Aghtasha* - Complete Covering of Darkness. [from *Ghashiyah* غَشِيه - Covering]

عَرَقَ - *Gharqa* - Violently.

Antonym:

نَشَطَ - *Nasht* refers to **undoing a knot without doing any effort**, also when an animal wiggles itself out of a rope which has a loose knot in it.

غَمَزَ - *Ghamz* - **gesture with eyes**. I.e. Roll your eyes, wink etc.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

And when they (disbelievers) would pass by them (the believers) - they would **wink** at each other. [Mutafiffeen [83:30](#)]

أَغْطَشَ - Aghtasha - Complete Covering of Darkness. [from Ghashiyah غَشِيه - Covering]

عَزَقَ - Gharqa - Violently.

Antonym:

نَشَطَ - Nasht refers to **undoing a knot without doing any effort**, also when an animals wiggles itself out of a rope which has a loose knot in it.

ف

ف - **Fa** = Therefore, as a result [the cause and the **effect**]. Commonly translated as; 'So', 'Then' (as a result of something else..)

Similar to; Thumma ثم - Thereafter [after a period of time]

مَفَاز - *Mafaaz* [from Faaz/Fawz فَاز - Success] has a lot of meanings wrapped up into it – **success, the place of success (Jannah) and an appointed time when they enjoy success**

فَصَلَ - *Fasl* is to take two things and separate them so much that they are clearly apart/distinct from one another.

فَتْح - *Fat-h:* - a victory where **it is clear who the victor is and who the loser is.** A decisive

victory.

[mentioned in surah; [Fath 48:1](#), [Nasr 110:1](#)]

فَجَّرَ - Fajr - tear through something i.e. A sanctuary.

Fajr is called **fajr** because the sun light tears through the dark, night sky.

Faajir is someone who sins openly and viciously, all the way in pride.

فَجَّرَ - Fajr - to tear through.

(i.e. Fajr/dawn is called Fajr because the morning light tears through the darkness).

Faajir فاجر = someone who is extremely rebellious and tears through the **sanctities** of Allah without fear of consequence from Allah.

فِرْعَوْنَ - Fir'awn - Pharoah

فَاكِهَةً - faakihah - delicious fruits.

Faqiha - **to be overjoyed** [in classical arabic]. When someone eats a delicious fruit, they are overjoyed.

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

Enjoying what their Lord has given them [in Jannah/Paradise], and their Lord protected them from the punishment of Hellfire. [at-[Toor 52:18](#)]

فؤَاد - Fu'aad - (usually translated as heart) means **a piece of flesh, surrounded with fire** (in a metaphorical/figurative way).

Fu'aad is from the verb *fa'ada* meaning **burning or a flame** and *lahmun fa'eed* means a roasted meat on a fire. Fu'aad is used **when the heart is inflamed with emotion**, as they say, "*in the heat of the moment.*" Fu'aad is used in the Qur'an to describe the heart when it is engrossed in emotion: **happiness, sadness, lust, frustration, anger or regret.**

The innermost heart. It Feels the most pain.

[mentioned in: surah **Humazah** 104:7, Qassas 28:10, Israa' 17:36]

[similar words; **صدر** - *Sadr*, **قلب** - *Qalb*.]

فوج - *Fawja* - Multitudes/Groups.

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in **multitudes/crowds**. [Surah [Nasr](#) 110:2]

Antonym: **فردن** *Fardan* - Individual.

فَصْلٌ - *Fassl* - literally means **to separate two things so far apart** - that you can distinguish them from each other.

(i.e. if two branches are intertwined, you separate them apart to see the difference from each one.)

فعل *Fi'l*: To do any action.

an action you do, **even without thinking about it**. I.e. Breathing. Seeing, hearing, blinking etc.

[This word is **similar** to 'Aml **عمل** - doing actions, but with Intent.]

فَلَقٍ - *Falaqa* - to **rip open something and something comes out** of it.

I.e. to Tear open a cushion and the fluff comes out.

The **rays of the morning tears through darkness**. I.e. Daybreak. **Cracks of Sunlight breaks through the darkness**.

A seed slowly rips open and the plant comes out = falaq.

Falaq (as mentioned in many arabic lexicons including Taj al Uroos, Lisan al 'Arab) includes the meaning of Khalq = **that which is Created**.

Because everything which has been created comes out of something that has been torn.

[mentioned in surah [Falaq 113:1](#)]

فرر - Farra - running away from something that terrifies you. I.e. *Firaara*,
Firroo فرو - all implying '**to flee**'.

أَفْلَحَ - aflaha - he succeeded.

Similar word is najaha.

aflaha - iflaah - farmer who is about to reap harvest.

falaah فلاح - aflaha - **attain success after long duration of labour/work.**

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has **succeeded** who **purifies** it [his self] [[Shams 91:9](#)]

فرقان - Furqan - Separator/Criterion.

In arabic language - when a word starts with **ف Fa**, it usually has a meaning of separation and opening up i.e. Fath (opening up), faj, falaq, fajr (opening up the darkness to reveal the sunlight) etc.

فَتْنُ - Fatan (put into test)

Fatan - the process of putting metal into fire, and extracting the pure metals (i.e. Gold, silver etc) from the waste metals.

A painful process of purification.

fitnah **فِتْنَه** - you are put to the test, with your feet under the fire, seeing if you are patient and become purified from evil, and come out as pure gold.

This word is consistently used in the Qur'an when there is something which is trying to distance you from Islam. (i.e. Oppressors, temptation, greed, fear etc. is Fitnah.)

Faaz/Fawz فاز - Success.

فوق Fawq - Above

فَكُّ فَكُّ - Fakku - rescue someone from prison or slavery.

Similar words:

Ankada **أَنْقَدَ** - to rescue someone from a fire etc.

ق

مُقَدَّس مُقَدَّس - Muqaddas - a place for declaring the Perfection of Allah ta'ala, a "holy" place.

Taqdees **تَقْدِيس** : to speak about Allah that is appropriate of Allah.

قرب Qurb - Closeness.

قريب Qareeb - Close.

Antonym:

بعيد Ba'eed - Far.

قل - Qul - Say [present tense]

قال - Qaal - Said [past tense]

يَقُولُو - Yaqoola: they say and will say [present and future tense are combined in Arabic]

قيل - Qeel [passive] - It was said..

قُتِلَ - Qutla - past tense - passive. Literally means 'he was killed' [from Qatl - killing/fighting].

It also is a curse i.e. 'qutla fulan' - i hope so and so person is killed.

قَسِمَ - Qasm - Oath.

Oath's are used to give **Attention** to what is being sworn/oathed by, or to elevate and **honour** that object.

اِقْتَحَمَ - Iqtahama - اِقْتِحَام 'Iqtihaam - jump into and get involved into something without giving it any thought.

A task which involves alot of hard work, and when you get involved - **you realise how hard it is**. Like you might carry a burden for a person and realise how hard it really was once you get involved.

فَلَا اِفْتَحَمَ الْعَقَبَةَ

But he has not broken through the difficult pass. [Balad [90:11](#)]

قُعُودٌ - Qu'ood - Sit down for a long time.

Similar to:

جلس - Jals - to sit down for a shorter time period.

وَقُودٍ - Wuqood - Kindle a fire.

قُوَّة - Quwwah - great strength.

قَوْل - Qawl - Speech that which is someone else's words, you are just saying them to pass it on.

Similar to:

كَلَام - Kalaam - Speech of the Direct source/original person.

قيم - Qaayim - to be upright, standing up straight vertically.

قبر - Qabr - to be placed into the earth

(whether you are buried, burnt, or eaten by a shark) - you will end up in the Earth.)

قَتَرَة - Qatarah - **Black smoke that comes from fire.**

The Arabs call a cheap person a Qaatir because when he invites you to his house, you only see the smoke from his oven but nothing else [they don't give you food].

[mentioned in Abasa [80:41](#)]

قدر - Qadr - *taqdeer* - make a projection based on **extreme - precise calculation.**

Its antonym/opposite is **kharasa خرس** (wild/random projection/guess).

قَدْحًا - Qadhan - a violent strike which is really powerful.

Qadhan is used to emphasise that the war horse's **hoof strike is very very loud and violent**. [[Aadiyaat 100:2](#)]

قُرَيْشٍ - Quraysh - *taqarrush* - to gather people from many distances.

[mentioned in surah [Quraysh 106:1](#)]

3 Opinions:

1st: They were a **gathering of many dispersed people** by the man al Muj'im - who gathered all the sons of Isma'eel together in Makkah after they had dispersed.

2nd: Qarsh - A massive beast in the ocean. A whale or octopus that can destroy ships. And *it cannot be overpowered except by fire (and it cannot be destroyed by fire because it is in the water - a saying of the Arabs).*

QuraYsh is a tasgheer/smaller version of this big powerful beast.

I.e. They are big and powerful, but they are smaller than it. (i.e. Hasan is a name to mean beautiful. A small person called Hasan is Husayn, or Umar and UmaYr (little Umar, 'Abd and UbaYd (little slave), Qarsh and QuraYsh etc.

This tasgheer/making small can also magnify them.

i.e. We might jokingly call a tall person - short, or a thin person - 'fatty' (fat). etc.

So QuraYsh in *tasgheer* [smallness] form can actually imply they are powerful and big. Even though tasgheer/smallness is used in language.

Ibn Abbas was asked why are they called Quraysh? He replied; ***Because the beast in the ocean eats - but it is not eaten. It overpowers, but it cannot be overpowered. And this is the case with Quraysh.***

Poetry:

Wa qurayshun hiyya alatee taskunu. Al bahra bi ma summiyat qurayshun qurayshan - the Quraysh is the one who lives in the ocean and because of it Quraysh is called Quraysh.

3rd: Qarsh - to earn (qasb) - they're called that because of their constant trading and travelling in the lands.

قَارِعَةٌ - **Qari'ah**- (ism Fa'il/noun that does something - active participle). **The Rattler.**

Qara'a **قرع** - when **two things hit each other violently and make a disturbing noise**. If it does not make you scared or startled - it is not a Qari'ah.

It is also used for a tough situation when **a loud noise has taken your peace away**.

yuqra'ul 'abdu bil 'assaa - a slave is being hit by a big stick/cane ('assaa), and it Disturbs you because the stick is making a loud noise when the human is being hit.

When you insult someone and humiliate someone - it is a qara'a because it startles and disturbs this person.

A **car crash can also be a Qari'ah if two cars collide**; because it makes a bang sound and it startles/shocks the one who sees it happen.

qara'a al baab - a Knock on the door - in the middle of the night. So people wake up in the middle of the night, startled, scared, and they don't know who or what is at the door.

So alot of things are happening on Judgment Day, and al Qari'ah is one of the descriptions Allah uses to describe the horror of that Day.

[mentioned in surah [al Qari'ah 101](#)]

قلب - **Qalb** - the **general word for heart**.

It comes from the root [*taqallub*] which means **something that turns around and moves about up and down constantly**.

It is the nature of hearts that they are **constantly changing**, this is the normal state of our hearts.

When Allah ta'ala refers to emaan [belief] and diseases of the heart, qalb is used.

[mentioned in: surah Qassas 28:10,]

[similar words; **صدر** - *Sadr* , **فؤاد** - *fu'aad*]

قَضَبٌ - **Qadba** - **foods which grow under the ground**. So the animals eat what is on top of the ground, and we eat the food grown underground.

[mentioned in Abasa [80:28](#)]

قضى - *Qaddaa* - **fulfilling a responsibility**, once it is done, the qaddaa - the responsibility is finished.

[A Judge is called a Qaddi **قاضي** because he is Responsible for judging between the people.
People also have to pray Qaddaa if they missed a prayer - to fulfill its Responsibility]

قَدْ - *Qad* - **Already happened. Absolute certainty.**

قَلَىٰ - *Qalaa* - when you are unhappy with someone - so you don't communicate with them anymore.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord (O Muhammad (Peace be upon him)) has neither (said) **goodbye** to you, nor **hated** (you). [[Duha 93:3](#)]

قَهَرَ - *Qahar* - **have Power over someone and then humiliate them.**

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Therefore, treat not the orphan with oppression, [[Duha 93:9](#)]

Similar words;

taGhlab from Ghalb **غلب** - , but that is limited to only Overpowering.

قَيِّمَةً - *Qayyimah* - **قام** *qaama* - **keep firm, upright, that stands straight. If something was crooked, it is straightened to upright too.**

كَبَد - **kabad** - intense, laboursome, difficult, toil which is overwhelming you from all sides. An exhausting / endless / laboursome struggle.

Surely The human has been created in Kabad. [Surah [Balad 90:4](#)]

kabad - the middle of the day (the hardest / hottest part of the day for the 'arabs).

It also means to be immersed in the middle of a Sand Dune, since it is really hard to walk out of that if you are stuck there.

Kibd - when the Liver gets injured. There is alot of pain and hardship.

ك

ك - "Ka" as an independent word = 'Like/similar to.' (*tashbeeh* - likeness)

كَاوَابٍ - Kawaa'ib [plural] - كَائِبٍ [singular] - *Kaa'ib* is a really gorgeous, full breasted woman. They will be at the most compatible age for the believers.

كَاسٍ - Ka's -

Ka's nowadays means a cup or glass, but in classical Arabic *ka's* was only used when the glass was full of wine, or some expensive drink. So these glasses will be full of expensive and exotic drinks. The color of the drinks will be exotic, and it will also be splashing.

- **Karra** - كَرَّ

.Karra: a return that is khaasirah, full of loss

attacking and running away, a : كَرَّ وَ فَرَّ Karra: used for attack not just return. Karra wa farra

.military strategy of the pre-Islamic arabs

قَالُوا تِلْكَ إِذَا كَرَّرَهُ خَاسِرَةٌ

[They say, 'That, return of ours to life, then, if it were true, would be **a ruinous return!**'. [Nazi'at 79:12

This will be an attack against us that will damage us: they are saying this in a sarcastic tone but shows they thought of the idea and knew that **if they**
.were judged they would be losers

كيد - *Kayd* - misleading the opponent using secrecy

[Similar words](#)

مكر - *makr* - deceptive plan

هيله - *Heelah* - a clever plan which the **idea is to maximize ones benefits by bending the way** -
(.[the law works [i.e. finding loopholes

كن - *Kun - Be*

.(Kaana - Was (past tense - كان

كذب - *Kadhb* - to lie

كاذب - *kadhib* - one who lies - liar

كُفُوًا - Kufuw - كفو kufuwwan

.your partner, it can also be your equal opposition in battle -

Someone who is equal to you in rank, compatible with you, similar in your level. This is why it is used for marriage partners

.(So Allah is saying He had no Kufuw - equal in His Ahad (Uniqueness

[mentioned in surah al [Ikhlas 112:4](#)]

[kallaa - No! No! *Not at all!* [a **strong** negation - كَلَّا

; Similar words

.Laa - No - لا

[Lam - No [Negation of past tense - لم

[Lan - No [Negation of future tense - لن

.Balaa - Indeed, no doubt - بلي

(kullu / kulli - Every (i.e. Everyone - كُلُّ

[,mentioned in: surah Tariq 86:4]

.kanood - Extremely ungrateful and unloyal - كَنُودٌ

.Kafoor - ungrateful to the favours كَفُور Similar to

.**Kanood** - to separate, disassociate ones self

I.e. The human disassociates himself from his Master, and does not thank Him for the favours, but always complains about his problems. So he is

.Kanood to Him

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

[Surely man is - to his Master - **Kanood**. [Surah [Aadiyaat 100:6](#)

.**Akbar** [masculine form]. - **Greatest أكبر** - **Kubraa**: [feminine form] - equivalent of - **كبري**

Kitab - Book - **كِتَاب**

Katib - Writer - **كاتب**

'.Kutiba - Prescribed/'It has been written - **كتب**

- **Karra** - **كَرَّرَ**

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کید - **Kayd** - misleading the opponent using secrecy

[,mentioned in: surah Tariq 86:15]

[**مکر** - **makr** - deceptive plan ;similar words]

کَوْثَر - **Kawthar** - katheer / kathra (to have plenty) - incredible loads of amounts, lots and lots -
.and lots and lots.. of it

Katheer **کث** **یر** in it [letter Ya] **Y** has a

KaWthar **کَوْثَر** in it [letter Waw] **W** has a

و In Balaghah/Arabic Rhetoric - the **Waw** **ي** is stronger than the Ya

The 3 Steps

'means 'Alot **كثرا** Kathra - 1

.emphasises - alot more abundance than kathra **كثير** Katheer - 2

.even more than Katheer - **ABUNDANCE of ALOT of good** = **كوثر** KaWthar - 3

.(This is used to describe *khayr al katheer* (Abundance of Good

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

[Indeed, We have granted you, [O Muhammad], **al-Kawthar**. [surah al [Kawthar](#) 108:1

.*kadhaba* - **كذب** . **you know it's true, but you are lying against it [the religion] anyway** - **كاذب**

.**kafara** - bury/**cover** seed in dark/underground - **كَفَر**

Those who firmly disbelieve know Islam is the correct guidance, but they lie against this truth
and cover this with darkness of disbelief [**كذب**] *kadhaba*

Disbeliever [noun - permanent form]. one who has **firmly made his** - **كافر** Kafir -
decision - that he is going to remain on disbelief, even after the convincing proof
.has come to him

those **who reject/deny** the truth [verb form]. - **الذين كفروا** - *aladheena kafaroo* -

Verbs are a temporary action, so this person might even become Muslim if he finds Islam to be the

.truthful and convincing

.Kushitta - kashatta = to peel - كُشِطَ

.When you peel (kashtt) the skin off an animal after it has died - it's skin is red

.So the sky will be a strong red colour on Judgment Day after it has been peeled

وَإِذَا السَّمَاءُ كُشِطَتْ

[and when the heaven is peeled off, [Takweer 81:11](#) . .

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

[And when the heaven is split open and becomes rose(red)-colored like oil - [ar-[Rahman 55:37](#)

.Inkidar - one to lose its colour and brightness and splendour - انكدر

.On Judgment Day - The stars will become dull and stale

[mentioned in surah [at-Takweer 81:2](#)]

.Falling - انصباب Also means - Insibaab

.pure, crystal clear - صفا Antonym: Its opposite is; Saf-faa

كَرِيمٌ - kareem - kirama - كرم / yakrimu يكرم - Noble and honourable and generous.

كلام - Kalaam - Speech from the Direct source/original person -

;Similar to

قَوْلٌ - Qawl - Speech that which is someone else's words, you are just saying them to pass it on -

كور - Kawwara - Wrap around -

the infinitive form). This is most commonly used to) تكوير takweer , يكور kawara, yukawiru
wrap Turbans around a head

;The Arabs would say

the horse wagged its tail in circles - اِكْتَرَّ الْفَرَسُ iKtaaR al faras

أَكْرَ إِيمَامَةً عَلَيَّ رَأْسَهُ - 'the' - ash-Shawkani and others say; "**Akaara** imamata 'alaa Ra'sihee
'person wrapped a turban around his head

The cloth for a turban is really long, and it is wrapped around, covering the head - so the head
cannot be seen

;Similar words

لف - Laff also means to wrap around -

ل

Li - For - ل

.La - No doubt - this is used as an emphasis, to strengthen an Oath - ل

.Laa - No - لا

[No [Negation of past tense - لم

[No [Negation of future tense - لن

; Similar words

[*kallaa* - No! No! *Not at all!* [a **strong** negation - كَلَّا

.Balaa - Indeed, no doubt - بَلِي

لَبَد - Lubad / Libda - liquid and sticky glue type and you can **pile things on top of it** due to its -
.stickiness

.Lubd - he has **gathered wealth upon wealth and destroyed it**

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

[He says, "I have **halak/destroyed [wasted]** wealth in **abundance**." [Balad [90:6](#)

لِسَان - **Tongue**. It can also be used to refer to 'Speech - **لِسان** . 'Lisaan -

Libaas - **لباس** Clothes .

لَفْه - **Nafha** is a warm breeze - **نَفْح** Lafha is a cool breeze .

لَفِيف - **lafeef** , which means that which wraps around -

كُور Similar to ; Kawwir

Wrap turban around head -

لَهَب - **Lahab** - a **flame** which has the quality of **red flame** or **flicker** -

[mentioned in surah [Lahab 111:3](#)]

; Similar words

Shiraara - **شراره** - a spark of **dangerous flame which jumps out of a bigger fire**

لَهْو - **Lahw** - to **be busy with something when you could spend that time** - **on something more important.** i.e. entertainment, games etc

[mentioned in surah; [An'am 6:32](#), [Jumu'a 62:11](#)]

لَمَّا - **HOPE** - **still not**. But there is still **HOPE**. *Lammaa*

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

[No! Man has **not yet** accomplished what He [Allah] commanded him. [Abasa [80:23](#)]

لقب - Nickname - Laqb

لَيْل - Night - Layl

م

ما - negative Participle - *Maa*

1 - [i.e. it can be used for **Negation**: i.e] (I did **NOT** do that - **ما فعلت**)

2 - [i.e. for **Questioning**] (Or for **ما ذا** etc **What is that?**)

ماء - water = *maa'*

Ma'an - something **small and insignificant**. A loss of it would not harm **معا** Ma'oon - from - **مَاعُونَ**
.you

A thing which people share with each other like **a bucket,water, or a pen**. Small things which you do not suffer from or lose if you were to give
.them

[mentioned in surah al [Ma'un 107:7](#)]

makr = **misleading the opponent deceptively** into thinking they're going to win, but - **مكر**
.making them lose in the end

[*kayd* - secret plan - **كيد**; similar words]

Mahhal (*tamheel* [*tafeel*/the process of - **giving someone extra extensions in their** - **مهل**
deadline. (i.e. if someone is in debt and you do tamheel, you are extending their deadline to hand in
(.the payment

[,mentioned in: surah *Tariq* 86:17]

chivalry, selflessness. = **مروءة** *murū'a* - **مرء** 'Mar'u & iMri'in - Mar - **مرء**
.Describing a chivalrous man

; Similar words

.**bravery and manhood** - **رجل** Rajul

مِسْكِين - miskeen - the needy

maskana - those who cannot help themselves

Sak-kana - they are **stuck/still** in a place and they cannot leave their place/situation [of **سكن**]
.[poverty and hardship]

Unless you help them - they cannot come out of their hard situation. They can't help themselves, you need to help them

[Sukoon - Tranquility. Because you are relaxed, **still**, and free from agitation and worry **سكون** ;Similar word]

مالك - Maalik - Owner

Malik - King - **ملك**

Milk/Mulk - Kingdom - **مُلْكُ**

man - Who - **مَنْ**

Mawla - **Mawla** is more than a Wali; a Mawlaa is **someone who can protect you and actually does** - **مَوْلَا** 'ى
.**so – they are protecting you**, while a **Wali** is someone who is **willing** to protect you

;Similar to

waliy - a special type of friend, who expresses the will to help to you and support you. A wali is a friend that you turn to for help, - **وَلِي**
.**protection and support. The wali is the primary in the relationship, they are the dominant party. They are wanting to help you**

منن - mann = a favour

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

Certainly did Allah **confer [great] favor** upon the believers when He sent among them a Messenger [from themselves... [aal Imran [3:164](#)

مع - ma'a = with - this word combines two things together in closeness (simultaneously/at once) -
or places two things together

مار - Maara - when an **animal is running fast or rapid motion and the ground feels like an** -
(earthquake (simulation

Similar words

رجف - Rajaf: something which **changes the state of something normal to another state**

زلزلة - Zalza - Continuous slipping

رَجَا - Raj-ja (or **ترجيج** Tarjeej): **violent sudden jerk/shake** and unexpectedly

رجفه - Rajfah - that which is meant to shake. The purpose of the heavens and earth were to shake a final shaking at the end of time for

Judgment Day

Mihaada - مِهَادًا

The word *mahd* is the **cradle, or even the womb of the mother**, . مِهَد *mihaad* is *mahd* -
.**or the cradle in which the child is comfortable**

أَلَمْ تَجْعَلِ الْأَرْضَ مِهَادًا

[Have We not made the earth a **Mihaada/resting place**? [Naba' 78:6]

Ma'aash - مَعَاشٌ

.Earning a livelihood - for wealth and property

;Similar words

عِيشَ - (Eesha (a carefree life, with sufficient wealth and property¹

.(Misk = Musk (the Perfume - مِسْكُ

a **location.**], noun used to allude to a - مَرْعَا Mar'aa: [ism dharf makaan - اسم ظرف مكان
is used **for pasture land where you grow produce for your animals and** رَعَا place. Ra'aa
.**yourself**

.Mulk - sovereignty / **independence of power** - مَلِك

.Milk - Ownership

.Majeed - majada / yamjudu / majdun / majad-da - مَجِيد

.To be great in nobility and class and honour =

.majadatil 'ibl = when the camel reaches a high pasture

.majeed = someone who is always at a high rank/calibre/nobility

.Muheet - encompass entirely - مُحِيطٌ

;to Allah's command [مسلم - one who submits [silm - مسلم

The Muslims that go through trials of oppression and remain believers, they are titled as **Mu'min** .((believer

This is a level higher than just Muslims who say they believe (*aladheena aamanoo*) - since the .Muslims might not have proven their firmness in Emaan through facing such trials

.Mu'min - one who is constant in belief - معمن

al Mu'minoon are the noun form because they are firm and committed in their belief even .after trials

Muslims are called '*aladheena aamanoo*' - those *who say they believe*. So they are described in verb form, because sometimes they are committed, but sometimes they're not fully committed. Or they havn't shown their commitment to belief except if they themselves remain firm in it after .hardships/trials - through which they become Mu'min

.to live somewhere - مكين makeen - makana - مكين

.home/place to live = مكان Makaan

.existence. To be. To exist = كون kawn

.makeen - someone who lives somewhere permanently

.to give someone high status = تمكين tamkeen / مكن makan-na

مار - when an **animal is running fast or rapid motion and the ground feels like an** - **Maara** - (simulation earthquake).

; Similar words

رجف - **Rajaf**: something which **changes the state of something normal to another state**

زلزلة - **Zalzala** - EarthQuake - Continuous slipping

رَجَّأ - **Raj-ja** (or **ترجييع** **Tarjeej**): **violent sudden jerk/shake** and unexpectedly

رجفه - **Rajifah** - **that which is meant to shake**. The purpose of the heavens and earth were to shake a final shaking at the end of time for **Judgment Day**

مِسْكٌ - **Misk** = Musk (the Perfume)

مَرْعَا - **Mar'aa**: [ism dharf makaan - اسم ظرف مكان - **a location**.], noun used to allude to **a** **is used for pasture land where you grow produce for your animals and place**. Ra'aa **yourself**

مِزَاجٌ - **Mazaja** - [**مزج** miZaaaj - **مزج** Mizj / **مزج** - when you **put a mix in your drink** i.e. to **mix flavours etc**

ن

Naar - Fire - نَارُ

(*Light* (plural of *Naar* - lots of fires make a *light* - نور

.*nabat* - something **brought up meticulously and with care** - نَبَاتٌ

.I.e.Child who matures quickly due to care given to it. Same with plants which are treated with care and grow well quickly

[mentioned in; Abasa [80:27](#)]

.*Nabadha* - **throw something away** that has no value to you whatsoever - نَبَذَهُ

[,mentioned in: surah Humazah 104:4, Baqarah 2:100]

[*Taraha* - طَرَحَ ;similar words]

.*Naba'* - **something you could never have known without someone telling you** - نَبْع

This is why Allah's Prophets are called Nabi (plural: Anbiyaa). They tell info. like what will happen on Judgment Day in detail, and we could not .know of this information alone

.Naba' can be news of either **past, present or future** -

Something **you CAN'T expect**. (ie. In Surah Naba' [78:17-40] - Allah describes Judgment Day. We would not know the full details unless a -

.Messenger from Allah told us

[.Khabr - News you can research yourself خبر ,similar words]

نهى - Prevent/Stop - .Nahy

أَرَأَيْتَ الَّذِي نَهَىٰ عَبْدًا إِذَا صَلَّىٰ

[Have you seen the one who prevents, A servant when he prays? [Alaq 96:9-10]

نَخْلًا - Dates [the fruit - .Nakhla

مَنْفُوشٍ - maNfoosh - nafasha - card and scrape fibre into fine lines -

.Really fine fibres of the mountains fly in the air

So Allah is describing the tough mountains as becoming fine/thin wool on this Final Day, which will become so light - that its thin / weightless pieces fly into the air

The mountains [from different locations] of different colours will be slammed together, and scrape against each other - causing different pieces of weightless wool to float in the air

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

[And the mountains will be like wool, scraped - fluffed up. al Qari'ah 101:5]

Naseeb - نصيب - portion' but it has an added meaning of 'ziyaada' (increase) and that -

.the portion can be multiplied

; Similar words

Kifl - The word '**kifl**' is very '*muhaddad*' – restricted and bounded. In language it - كِفْل means: a portion that is equal in all spheres - an equal portion, no shortcoming therein nor any '*ziyaada*' – increase

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيبًا

Whosoever intercedes for a good cause will have a '**naseeb**' thereof, and whosoever intercedes for an evil cause will have a '**kifl**' of “
[it. And Allah is Ever All-Able to do everything.” [al-Nisa 4:85]

.Nida' - **نداء** - Call upon someone Loudly

Nahhar - Day - نَهَار

; Antonym

.Layl - Night لَيْل

is when the bone is empty and the wind can pass through it and نَخْر Nakhirah : nakhr - نَجْرَةٌ produces a smell

أَإِذَا كُنَّا عِظَامًا تَجَرَّةً

[Even if we should be decayed bones? [Nazi'at 79:11]

نَقْعًا - **Naq'an** - Dust - when something moves fast and a trail of dust is left behind in the air -

[mentioned in; surah [Aaadiyaat 100:4](#)]

[**هَبَاءٌ** - floating dust particles **Ghabarah** - dust which is hard to remove **غَبْرَةٌ**; [similar words](#)]

نَضْرَةٌ - **Naddrah** - glow/glitter/joy/beauty/freshness -

Naddrah - when you have joy and freshness, happiness on your face
This is also used for vegetables and fruit when they are fresh and ripe

; [Similar words](#)

زهرة zahra

بحج bahja

Nafha نفح is a cool breeze - **لفه** - **Lafha** is a warm breeze

نَوْم - Sleep - Nawm

Ni'ma نعم - **nu'ooma** - **softness. Ease, relaxation, comfort** -

نكال - **Nakaal**: used for an anklet or bracelet that was tied to a wall, and chains for prisoners that were tied together; chain that either restricts or forces your movement

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

[So Allah seized him in **Nakaal** for the last and the first [of his transgressions]. [Nazi'at 79:25]

It would be a deterrent when people would see the chains of the prisoners. Before someone was executed they were put in these chains

نَفَاثَاتٍ - *naf-fathaat* (a feminine plural) - in common arabic: **women who blow on knots**. -
.I.e

(.It could also be an adjective of nufuoo, the plural of nafs (those who blow into knots of magic

.Nafs is a feminine, word. Naf-fasaat = feminine plural

.(It could also refer to groups, people doing this magic underground collectively. (jam'u qillah, and jam'u salim also

to blow with a little bit of spit coming out of your mouth - **ن ف ف ث** *Naf-fatha* (*nun, fa, fa, Tha*

to blow really hard with your mouth.I.e. *Nufikha fis-soor* [blowing into a - **ن ف خ** *Naf-fakha*
.[trumpet

.nun, faa, faa, Seen) - to take a breath) **تنفس** *taNaf-fas*

.The poet said; *Hayaatuka anfaas* - your life is just a set of breaths

..Naf-fathaat - those who **continuously blow with a little bit of spit coming out** of their mouth

نُسُق - *Nusuq* - Animal which you sacrifice - only for the sake of getting close to Allah. Active -
.devotion to Allah

[mentioned in surah al An'am [6:162](#)]

; Similar words for Animals which are sacrificed

mentioned in surah [Ma'idah 5:2](#)) - sacrificed - the flesh of it is distributed in the House of Allah / Masjid al Haraam in Makkah, to) **هدي** *Hadi*
.be distributed there

.mentioned in [Ma'idah 5:2](#)) - plural. Qalaada (singular) - **Animal marked for sacrifice**. I.e hang a garland around its neck) **قالاعد** *Qalaa'id*

.animal which is large, and when it has been sacrificed - it's blood has not dried yet - **بدن** *Budun*

نَشْرَةٌ - to spread - **Nasharah**.

We will be gathered on Ressurrection Day and then be **spread out** in the court) (of Allah

:Similar words for **the Ressurrection** in the Qur'an

أَهْيَ: **Give life** to the dead

بَاثٌ: **raise something and sent it forward.** (i.e. He will gather us and send us forward to the place He will judge us

نَاصِيَةٍ - forelock - the **area of hair above your forehead** - **Naassiyah**.

Normally animals are grabbed by the forelock, from the front, when the master is angry with the animal

:This **Naassiyah/forelock** was the place of 2 things

1 - **(Your pride and dignity.** (people would wear emblems or turbans on this part of the head as a sign of honour
2 - **the Mind and knowledge**

كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

[No! If he does not desist [from evil], We will surely drag him by the **forelock**. [Alaq 96:15](#)

نَصْرٌ - **Help against an** - **Nasr** - if you are oppressed against an enemy, you need nasr. - **oppressor**

.Nasr also includes someone **wanting to overpower someone else**

Na'am - Yes - **نعم**

; Similar words

Balaa - Indeed, no doubt - **بلى**

(na'eem - ni'mah (ni'am / an'um - plural - **نَعِيم**

Ni'ma - nu'ooma - softness. Ease, relaxation, comfort

: 'Na'eem - has a Ya in it which means 'extra continuous comforts

? You will be asked because you were in a state of continuous blessing. *What did you do with them luxuries*

Nadhar - stare/look at (something) in close detail - نظر

وَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

[Then let man look closely at his food. [Abasa [80:24](#)

Andhar - warn fully - أَنْذَرُ

.is a warner). I am scaring you **مُنْذِرٌ thoroughly warn and scare.** (a Mundhir - **إِنْذَارٌ Indhar**

Indhaar - sit someone down and make them know the entire situation (assuming they don't know the entire threat of danger they are in). If they continue to do what you do, there is a danger ahead of you, and explain of its full consequences

; The Qur'an Indhar/warns/explains

.Fully the kind of situation you are in -

.fully explains where you are headed -

.fully aware of what that's going to do to you -

.That is indhaar

Najdayn - two paths - نَجْدَيْنِ

.najd - wide path, clear of vegetation, heading up a mountain - نَجْدَ

Najd - a mountain which is bare rock with no vegetation or plants. A **clear path that is leading uphill**

.So the **image is of someone going uphill**, with two paths going different ways

وَهَدَيْنَاهُ النَّجْدَيْنِ

[And [I - Allah] have **guided him** to the **two elevated ways** [of good or bad]? [\[Balad 90:10\]](#)

;Similar words

.Aqabah - a path going up a mountain range. EXCEPT it is a path which is very **difficult to climb**. It is **steep**¹ - عَقَبَةٌ

..Toor - Mountain - which is lush, full of trees, green kind of mountain - طُورٍ

.general word for Mountain - جبل Jabl

.Nahr - River - نَهْرٍ

Nahr is a water which is gushing (i.e. Jannaatin Tajree min tahtihal a**Nhar** - (gardens beneath which **Rivers flow**

.**Nasaba** - peg yourself - نَصَبَ

.**Nusib** - **pegged** into the ground. Also means to be **outward, elevated and apparent**

This word has a double meaning of being pegged in, aswell as being outward and is used for .mountains being in and out of the ground

nasibah - also means **wobbly and wavering**.The mountain is firm now, but it will wobble on the .Day of Judgment

- Munfakkeen - مُنْفَكِّينَ

.Infaka - [similar to *Intaha*] - to stop doing something

[. **Set Free** [i.e. A Prisoner - أنْفَقَ in Fiqah]

Painfully separated. [I.e. A bone painfully separated from its place (a - أنْفَقَ العظم Infaq al Azzam
[. (dislocation)

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

The people who disbelieved from the people of the book and the polytheists would not **separate (munfak-keena)**
[themselves/discontinue doing (their things [explained below]), until the clearest proof came to them. [Bayyinah 98:1

.Chopped up etc - منقطع 'Divided, Munqati - منقسم Other similar words; Munqasim

- **أنْقَادًا** - **Ankada**

.Naqada: to break, untie, i.e. breaking a contract

.Anqada - place such a burden on something that its about to crack

. 'the Human 'Self - نفوس Nufuoss - from Nafs - نَفْسٌ

;Nafs has many derivatives

.breaths - أنفاس Anfaas
.take a breath - نفس Nafas

.competing in the spirit of healthy competition - متنافسون Mutanafisoon

. 'All these derivatives have the basic idea of 'back and forth

.I.e. In a competition, you compete one against the other. When you breathe - you breathe in and out. Etc

The Nafs is always going back and forth in different states, so once it is in a state of desire, if it fulfills that desire it might move into a state of embarrassment, then it might repent, then it might go back to a righteous character, then it might incline to a false desire once more

.So the state of the Nafs is continuously changing and moving

Plurals

.roughly translated as soul/self - نفس Nafs
.smaller plural of nafs. Jam'u qillah - أنفاس aNfus
.greater plural of nafs - jam'u kathrah - نفوس Nufoos

naqama / naqima / niqma - to look at something, and you can't stand it, to resent it you - نَقَمُ
don't want to look at it. And it doesn't matter if it's good or bad - you just don't like it. A personal grudge

Naqam also means to Have the Urge to hurt someone for an offence they've caused you, even though the offence taken, might not really be intended offensively by the doer

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

[And they resented them not except because they believed in Allah , the Exalted in Might, the Praiseworthy, [Burooj 85:8]

.Nida' - Call upon someone Loudly - نداء

is when the bone is empty and the wind can pass through it and **نخر Nakhirah** : nakhr - **نَخْرَةٌ** .produces a smell

أَيُّدَا كُنَّا عِظَامًا تَخِرَّةً

[Even if we should be decayed bones? [Nazi'at 79:11]

Nasht refers to **undoing a knot without doing any effort**, also when an animals wiggles - **تَشُطُّ** .itself out of a rope which has a loose knot in it

It may also be used in the Qur'an to imply when a soul of a believer comes out of the body easily at ;the time of death

وَالنَّاشِطَاتِ تَشُطُّ

[by those [angels] that remove [the soul of the believer], with ease. [Nazi'at 79:2]

:Antonym

.Gharqa - violently - **عَرَّقَ**

.Naddrah - glow/glitter/joy/beauty/freshness - **نَضْرَةٌ**

.**Naddrah** - when you have joy and freshness, happiness on your face
.This is also used for vegetables and fruit when they are fresh and ripe

; Similar words

زهرة zahra

بحج bahja

Nakaal: used for an anklet or bracelet that was tied to a wall, and chains for - **نكال** .prisoners that were tied together; chain that either restricts or forces your movement

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

[So Allah seized him in *Nakaal* for the last and the first [of his transgressions]. [Nazi'at 79:25]

It would be a deterrent when people would see the chains of the prisoners. Before someone was .executed they were put in these chains

هـ

هُ - he - hu

و

و - And - Wa.

وحى - wahy - إيها - to hint some knowledge/wisdom to someone else secretly .eeyha

The **hinter** and the one being hinted at - both know exactly what is being meant when **wahy** is being used.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيْهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيْهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

And We inspired [awhayna] to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

[al Qassas 28:7]

[.similar to; **Ilhaam** - but Ilhaam is used to inspire someone to do Action]

وجه - Wajh - Face / Direction

وَسْوَاسٍ - waswasah - whisperings of evil - Waswaas

[(.one who whispers (something good or bad - همس hammaas/haamis)]

It also alludes to *Taqraar al Lafdh* - i.e. Waswasah implies whispering done once, then it pauses, and the whispering returns back again

Verb form [Weaker form]: The one who whispers, he is translated as WhisperER, but that would be in verb form - .MUwaswis in arabic

- ; **Noun form** [Stronger form] Allah did not use a verb form, rather He used an infinitive form which could be

.or wIswaas, or waswaas. **Waswaas** is the **strongest infinitive form** from these 3 forms , **waswasaH وسوسه**

Waswaas is used in this ayah (in Mubalaghah/hyperbolised/maximum form) - the EXTREME whisperer. The one who is **continuously** performing this job, obsessed with it, he doesn't stop

The word already had repetition within it (WassWaass) - but then to make it in the hyperbolised/mubalaghah form - makes a strong emphasis on the .whisperings being continuous

الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ

[Who **whispers** [evil] into the breasts of mankind - [al Naas 114:5]

- **وصح** - /wass-ssaahu / **wassahu** وصاح , **awssaahu** أوصاه -

تَوَاصَوْا - (i.e. emotional - **encourage them** to charge someone, command them, **encouragement** - heart to heart

" .i.e. "I'm telling you, make salaah, it's good for you in this life and the next

.Wassiya - to leave a will - for a loved one. It will benefit those who have gone **وصية** From

In a **Wassiyya** - You are leaving these important words because you are about to die, so you don't .have alot of time left, so people need to hear your last words

.This word signifies; **sincere loving advice, Urgency, telling the truth**

Wassiyah also implies - when you die, **you pass on alot of your valuable wealth and property** to someone else

So Allah is using this word [in [surah Asr 103:3](#)] to imply that we give **sincere, loving, and valuable advice**

You are handing them a treasure of advice which will really be of benefit to them, just like wealth and property is beneficial to the inheritor

وَالِي - waliy - a special type of friend, who expresses the will to help to you and support you. - A wali is a friend that you turn to for help, protection and support. The wali is the primary in the relationship, they are **the dominant party. They are wanting to help you**

; Similar to

Mawla - **Mawlaa** is more than a Wali; a Mawlaa is **someone who can protect you and actually does so** - they are protecting you, - **مَوْلَا** 'ى - while a **Wali** is someone who is *willing* to protect you

Wayl = destruction. Originally the word was: Way = destruction, way laka = **وَيْلٌ** - **destruction for you**. This term was used so often that it became the word Wayl

The word is **used when someone is extremely frustrated at someone** else. I.e. A frustrated (!parent might say to a disobedient son **waylaka aamin!** (destruction to you, believe

[, mentioned in: surah Humazah 104:1]

وَدَّعَ - tawdde'e - 'wada'a توديع - to say goodbye - .al widdaa'

مَا وَلَّىكَ رَبُّكَ وَمَا قَالِي

[Your Lord (O Muhammad (Peace be upon him)) has neither (said) **goodbye** to you, nor hated. [Duha 93:3

tawdde'e' - Bidding of farwewell is not used when enemies say goodbye to each other. It is only used for respect, honor and love. So Allah

.is using a loving word to His Messenger, that He did not say goodbye to you

;Related word

.Tarak - Abandon - ترك

وِزْرَ - wizr - a great burden. Something which you are unable to carry, so heavy it could crush - you

;Similar words

.is also - burden. But Haml is a burden which you can carry حَمْل Haml

وَصَّعْ - wadda'a - something taken from (i.e. A table) and placed down (i.e. On the floor -

وَالِد - Walid - Father - one who fathered you (i.e. biological father -

;Related words

أَب - Abu - Father - this is more than just a biological father [walid], rather - it is a father who has lookaftered you and given you an upbringing

ودود - al - Allah is - al - one who loves intensely and passionately, an enflaming love. Wadood - full of extreme love for His believing slaves

Similar words

محب - one who loves .muhib

وَهُوَ الْعَفُورُ الْوَدُودُ

[And He is the Forgiving, the Wadood. [Burooj 85:14]

وحش - Wahsh - an animal that does not have affection for others on the land. I.e. It is - undomesticated

.An animal which will attack directly when seeing another animal in focus

Wahsh also is used for someone who - walked by himself. Hard to get along with. The same way .the beast animal does not get along with other animals

انس It's Antonyn/opposite is Ins (i.e. From Uns = affection)

وراء - Waraa' - (a word which has opposite meanings at the same time) - from in front of and - behind

مَوْعُودٍ - Maw'ood - promised

وعد - Wa'd - Promise

وعيد - Wa'eed - Promise of Threat

.Waadi - Valley or Gorge - وَادٍ

Waylun [*taNween*] - Horrible Destruction (i.e. this is used as a **Curse**). May destruction fall upon them (a - وِيلَن harm i.e. such as an illness etc.) It is an ugly kind of word. And it has been used for someone whose been totally ruined. [I.e. some say "Ya waylanaa!" [meaning, *Oh our destruction (has fallen on us*

.Wazn - Weight - وَزَن

Waylun [*taNween*] - Horrible Destruction (i.e. this is used as a **Curse**). May destruction fall upon them (a - وِيلَن harm i.e. such as an illness etc.) It is an ugly kind of word. And it has been used for someone whose been totally ruined. [I.e. some say "Ya waylanaa!" [meaning, *Oh our destruction (has fallen on us*

Awtaad - Pitching tents; it was very common. Allah says He made the mountains as **أَوْتَادًا** - **pegs**. The tent is known by the most important element – the peg

وَالْجِبَالِ أَوْتَادًا

[and [have We not made] the mountains **pegs**? [Naba' [78:7](#)

; Similar words

Irsaa means *to put an anchor down in a large ship*. The mountains are like **anchors**, cannot just demolish, they - **أَرَسًا** are fixed constructions. Irsaa is also used for **pegging**

.Wahhaaj - **Wahhaaja** means brilliant and blazing - وَهَّاج

; Related words

.Siraaj - **Siraaj** in Arabic refers to anything that emits light - سِرَاج

ي

.*Yateem* - someone who lost their parents in childhood - Orphan - يَتِيمَ

Eeraa' - implies the rubbing of two things against each other (i.e. Rocks, wood, dry rough - يراع
'materials), and a fire is sparked and lit. This is eeraa

فَالْمُورِيَّاتِ قَدْحًا

[And the producers of sparks [when] striking [surah Aadiyaat 100:2

.Mooriyaat comes from Eeraa' - adjective - (female plural war horses which are - Causing sparks to fly

.Yaseer - a task done without difficulty - يَسِير

.an easy to ride horse - يَسِرُ الفرس i.e. *Yasar-ra* al faras

Similar words

.hayyin - "huwa alayya hayyin" - a task which is beneath your skillset. Way too easy حين

يَضَلَّا - literally means to throw ones self in - .Yaslaa

لَا يَضَلَّاهَا إِلَّا الْأَشَقَى

[None will **throw themselves** in it [hell] except **the most wretched**. [[Layl 92:15](#)]

يَوْم - Day - .Yawm

[Ayyaam - days - أَيَّام plural]